

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



reliminary Thoughts
on Church Unity
Bishop S.

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LETTERS

Compulsory Retirement of Bishops

TO THE EDITOR: As one who signed the majority report in reference to the Compulsory Retirement of Bishops at 72, I should like to comment on one statement in your editorial of April 28th. You state that the majority report "deprives the House of Bishops of any consideration of the merits of the case whatever." Article II, section 7, of the Constitution states, "That upon attaining the age of 72 years, a bishop shall tender his resignation from his jurisdiction." The committee had able legal opinion that the above provision is Constitutional legislation and that it is mandatory and self-executing.

I agree with you, however, that there is room for two interpretations of the word "tender." In the Canon on voluntary resignations the direction is that the bishop shall "send" his resignation in writing to the Presiding Bishop. Upon its receipt the House *must* either accept or refuse. Within those limits it has discretion. Does the use of the word "tender" in Article II, section 7, lessen or increase that discretion when age resignations come before the House?

It is entirely possible to emphasize the usual meaning of the word "tender" and to argue that it implies a choice of actions upon the part of the body to whom the resignation is tendered. Moreover, there is a difference between the two kinds of resignations. In the case of a voluntary resignation being refused, the bishop is back where he was and may present his resignation again at some later date or dates, because such action and such repetition thereof is voluntary. But in the case of age resignations the "tendering" is compulsory, "upon attaining age 72." Having tendered it the bishop has shown complete obedience and cannot be held bound to keep on tendering it at every subsequent session of the House, but it is one act at a certain time and he has performed it. If, then, the House should refuse definitely to accept the tendered resignation and thus finally dispose of it, it is dead, and cannot be brought up at any subsequent session. What is more important, the bishop is under no obligation to re-tender it and as to him the policy of the Church would have been defeated by the action of the House of Bishops and the bishop could continue as diocesan or coadjutor until he dies or voluntarily resigns.

It may be assumed, therefore, that the House has *no* discretion to refuse such resignations because such action would nullify the will of the General Convention.

What other actions are possible? Mani-

festly, acceptance of the resignation to take effect at a time stated in the acceptance resolution. There is nothing in the wording to prevent the date stated being at least a reasonable time in the future, say up to one year, if thought wise. Or, action might be deferred until another meeting, the resignation still being kept on the table as unfinished business. If that were done, I do not think that any bishop could argue that his resignation had died with the adjournment of the session or refuse to acquiesce in its acceptance by a subsequent session.

However, there are apparently a substantial number of persons who regard "tender" as synonymous with "present," and therefore consider the tendering of the resignation as a definitive action on the part of the bishop, practically giving up his jurisdiction, and needing acceptance only as a formality; and regard any deferring of action as defeating the will of the General Convention.

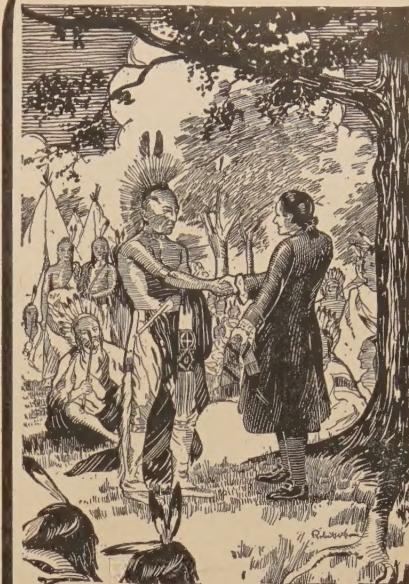
There is only one proper way of settling this difference of opinion and that is by obtaining, from the next General Convention, an action which will set forth its interpretation of Article II, section 7. This can be done by the adoption by the whole Convention of a Canon providing what action the House of Bishops shall or may take in regard to resignations. It might provide for the acceptance of all resignations at the meeting or session to which they are tendered, to take effect at adjournment or at a limited time thereafter, or, it might provide for properly limited deferral of action by more than a majority vote. Such action by the whole Convention would direct and support the House of Bishops in all future actions on resignations.

It is not up to the Committee to try to dictate to the General Convention what it shall do. Bishop DeWolfe, who thoroughly disapproves of the Constitutional provision, signed the majority report because he believed that the majority report interpreted what the General Convention had in mind in passing the Constitutional provision. If we are wrong, then the General Convention should say so.

(Rt. Rev.) OLIVER HART,
Bishop of Pennsylvania.
Philadelphia.

Presiding Bishop's See

TO THE EDITOR: In his capacity as chairman of the Joint Committee on the Presiding Bishop's See, Bishop Paul Matthews states that he is giving some advance information through the columns of THE LIVING CHURCH and emphasizes the fact that he is not "reporting" officially for the committee as a whole [L.C., April 21st]. The official "report" may be expected after the committee's meeting in Richmond on May 14th. In brief, the Presiding Bishop's See must have four characteristics, so Bishop Matthews informs us: (1) it should be of suitable dignity; (2) not large enough to be burdensome; (3) reachable for the Primate, so he may continue to function as president of the National Council; (4) accessible from all parts of the country. These requirements would seem to limit the Presiding Bishop's future see to the state of New York and its metropolitan diocese, but will the diocese of New York cede the necessary territory and, if so, what part would meet the needs involved? Would an island answer the purpose, if other advantages such as population, established parochial cures, and reasonable prospects for future developments were at hand? Strange to say, there is such a locality; it is endowed with all the features to enable a bishop to function according to the Ordinal, the Prayer Book, and the Constitution and



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LETTERS

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(Rev.) EDMUND S. MIDDLETON.
Baltimore.

Praise for Book Number

TO THE EDITOR: Your Religious Book Number was excellent, and I rise to send you a word of appreciation. As an old book reviewer (*The Brooklyn Eagle* and the *Philadelphia Record*), I value the comments and the conclusions of your staff. The quality of the reviews is high; and you have covered the important items currently published in an excellent manner. Dr. Vinnedge is to be commended for getting out one of the best numbers of any magazine.

(Rev.) HIRAM R. BENNETT.
Everett, Mass.

The Battle for Food

TO THE EDITOR: The following is an extract from a letter that I received a few days ago from a Welsh clergyman, whom I knew while I was stationed in Great Britain. I thought that it might prove of interest to LIVING CHURCH readers.

"It cannot be said that we are enjoying many of the blessings of peace in our country. As yet the food position is worse than it has been and it is likely to become even grimmer. People were willing to put up with hardship during the war but the poor housewives are becoming very disheartened at the thought that shortages are to continue indefinitely.

"I sincerely hope that you, with the Canadians and Australians, will do your utmost, even to the point of sacrifice, to help the world; for conditions in parts of Europe, India, and China are going to be awful. Your nation has never been lacking in generosity and kindness in the past, and I don't think you will fail the world now. Even we in Britain have to silence our grumblies when we consider the woes of others. It is terrible merely to consider what conditions are like in Germany now and more terrible to look forward to the future.

"Don't think I am over critical of your country when I say that last night I saw one of your films which I thought very bad taste to have made at a time like this. It was a "March of Time" production entitled the *Battle for Beauty* showing how billions of dollars are spent and much suffering endured, goods produced, and labor employed—all for this end. It proudly said that to 'American women beauty is not a means to an end but an end in itself.'

"This sort of thing is sent out to a world where finding the next meal is the great end of life for the women. I sincerely hope that this film will not be shown in other countries of Europe. Don't you agree that this film is an example of very bad taste?

"It is very rarely that an American uniform is seen in our streets nowadays, and never a jeep! No longer do our children use the saying, 'Any gum, chum?' The kids certainly took advantage of your proverbial generosity.

"It is a pity that so many of you have seen the Old World at its worst—poor, battered, and hungry, having lost so much of its pride and self-respect. I know that millions of your fellow countrymen have a very poor opinion of England, France, Belgium, etc., but remember you did not see them at their best."

EDWIN WARREN TAYLOR.
Lexington, Ky.

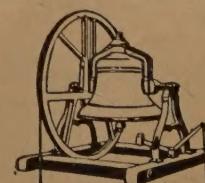
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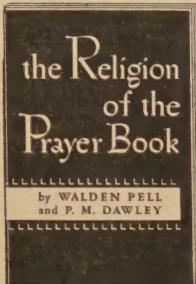
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By T. W. HARRIS

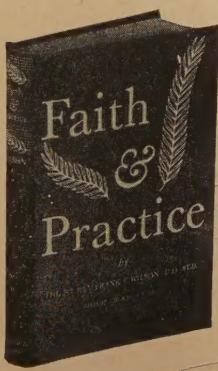
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THIS WEEK

Speaking not in his official capacity, but as an individual, Bishop Strider of West Virginia in his article on page 21 warns against the "put up or shut up" spirit recently displayed by some of the more enthusiastic advocates of unity with the Presbyterians. The problem is not one for a hasty solution, but for patient study; and action should be taken only on the basis of approval by a very large majority.

But this is the educational issue, and we ought to be talking of the fine work of the essayists (including the anonymous one who wrote the leading editorial), and the work of the judges in reading the 65 manuscripts submitted. Thanks are due to Bishop Barnwell of Georgia, the Rev. Dr. James Thayer Addison of the National Council, and President Potter of Hobart College, who served respectively as episcopal (domestic missions), clerical (foreign missions), and lay (education) judges, and completed their work in record time.

Dr. Addison, at our request, comments on the work of the students in a succinct but informative article which appears with the list of winners on page 14.

Another important feature of this educational issue is the annotated list of Church schools beginning on page 24. The list is based on a questionnaire sent to all the schools listed in *The Living Church Annual* for 1946 and to a few others which are known to have a special interest in the Church, although their official Church relation is sometimes vague or even non-existent. News items and pictures, and the many educational announcements, complete the story.

—Well, almost. We present another educational feature by a clerical Ph.D., describing a thrilling project—the Episcopal Evening College in Biziadelphia.

In the educational excitement, don't neglect the news of a very important meeting of the National Council, beginning on page 7. An editorial in next week's issue, will discuss some of the important matters taken up by the Council.

Do you remember the grand article by Fr. Palmer, SSJE, entitled "I Hear That There Be Divisions"? We reprinted it in pamphlet form recently, and sold out every copy. Additional orders received were filed because we did not plan a second printing. However, demand continued at such pitch that we have decided to put it on the press again. The price, as before, is 10 cents a copy, 8 cents each in quantities of 10 or more, and 7 cents each in quantities of 50 or more, plus postage. But we'll have to ask you to repeat your orders unless sent within the past week.

PETER DAY.

The Question Box



Conducted by CANON MARSHALL M. DAY

• Recently a man in this parish objected to the use of the *Last Gospel* on the ground that it "came entirely from the Roman Church, and was of very recent origin, probably in the past seventy years or so." Is this correct?

The use of St. John 1:1-18 as a personal devotion began fairly early in the middle ages. As a complete summary of the Christian revelation, it was held to have the value of a "sacramental." Priests took to using it as a private devotion while unvesting, and after the setting apart of sacristies came in, they frequently recited it on the way thither from the altar. This is the usage found in the Sarum and other English missals. Its origin does not seem to have any particular connection with Rome, and it was not made obligatory on the Continent till 1570. In these days of almost no Bible reading, and of widespread unbelief in the Incarnation, it seems especially desirable that this unequivocal statement of that doctrine should be read and reread till the people and clergy know it by heart.

• Is Samuel Sebastian Wesley, the musician, still living? If so, where? Is he a member of the John or Charles Wesley family line?

Samuel Sebastian Wesley, English organist and composer, was the grandson of the Rev. Charles Wesley, being a natural son of the great hymnographer's younger son, Samuel. His most important post was that of organist at Gloucester Cathedral. He was born in 1810 and died in 1876.

• Is the Archbishop of Canterbury consulted by the King respecting episcopal appointments?

Episcopal appointments are really made by the Prime Minister, who submits his choice to the King for formal appointment. The King may refuse to make the appointment, but seldom does so. There is no obligation for the Crown to consult the Archbishop, but he probably has great influence upon the choice, especially in recent years.

• I recently attended, on Ash Wednesday, a 7:30 A.M. Mass in an eastern parish. To my amazement it was a full Choral Eucharist with many candles and servers galore. Is this type of service permissible on a fast day of the Church, and if so is it customary on such occasions?

In parishes where full ritual is used, the parish Mass, or High Mass, should be sung, with the fullest ceremonial locally possible, on all great days and all Sundays,

at the hour most convenient for the attendance of the majority of the parishioners. Of course the character of the Mass on a fast day should be penitential: no dalmatics or red cassocks, no flowers or branch-lights on the altar, only two torches at the Elevation, and, except on Sunday, the priest's music is the *tonus ferialis*. As far as I know this principle is followed everywhere; even congregations which use a very simple ceremonial try to have at least some music, etc., at the parish service on Christmas, Epiphany, Ash Wednesday, Ascension Day, Thanksgiving, and All Saints' Day, though very few can have a full choir on most of these days.

• Is it proper to kneel at the point on page 331 of the Prayer Book in the service of the Burial of the Dead when the words, "The Lord be with you . . . Let us pray," are said, or should everyone continue to stand while the prayers are said?

If the service is in the church, the best practice would seem to be for everybody but the priest and his ministers to kneel. If it is anywhere else, I would recommend standing.

• Why are violet vestments used at the special ceremonies of Candlemas Day? One would expect the procession to be part of the festival observance.

Violet vestments are perhaps used by the custom which assigns that color to all services of blessing. But more probably the violet is used because the blessing and procession originally belonged to the vigil, rather than the feast, of the Purification. This is also suggested by the use of the *Nunc Dimittis* in the service, and by the fact that the blessing and procession are held on February Second, even though the occurrence of one of the Pre-Lent Sundays causes the Mass of the Purification to be transferred to a later day.

• Who was the Roman bishop who conformed to the Church of England and took part in consecration there?

Antonio de Dominis, Bishop of Spoleto. He took part in the consecration of George Monteigne, Bishop of London, who was one of the consecrators of William Laud.

• You speak of the *ippet* as a sign that the wearer is a clerk in *Holy Orders*. A certain prominent layman wore a *ippet* when he spoke here, saying that he had been instructed to do so by a well-known bishop.

In this case the use of the *ippet* was incorrect, no matter by whom authorized.

The Living Church

THIRD SUNDAY AFTER EASTER

NO.
19

GENERAL

WOMAN'S AUXILIARY

Executive Board Formulates Final Triennial Plans

The last regular session of the executive board of the Woman's Auxiliary to be held before the Triennial Meeting of the Auxiliary was held in New York, April 26th to 29th. This board, responsible for the planning of the Triennial in Philadelphia, September 10th to 20th, devoted most of the meeting to that business.

Work is continuing on various studies and reports requested by the 1943 Triennial, including a suggested budget for the 1946 United Thank Offering, the status of women missionaries not under National Council appointment, the matter of women's participation in General Convention, a complete revision of the by-laws governing the Triennial and the executive board, and the representation of minority groups in the Triennial Meeting.

In regard to the last matter, a committee of the board had previously met with Mrs. L. L. Henderson of Atlanta, Ga., and Mrs. Olive Godwin of Brooklyn, N. Y., two Negro Churchwomen. (Mrs. R. I. Johnson of New Bern, N. C., a third

member of the committee, had been unable to attend.) Basing its action on this committee's report, the board will recommend to the Triennial that some fuller representation be given to minority groups.

The board continued its appropriations from the equipment item of the United Thank Offering to provide women returning to the Orient with such equipment as portable typewriters, refrigerators, and victrolas; and from the item for repair and equipment of buildings, they voted money for some school desks to help a parochial school in Key West, diocese of South Florida, and for repairs or help of various kinds in the dioceses or districts of Nevada, Sacramento, Eau Claire, San Joaquin, Arizona, and Southwestern Virginia. Money for 20 or more scholarships for prospective Church workers was allotted for study either during the summer or to begin in September. Approval was given for the National Council's appointment of eight missionary women, five for China and three for work in the United States.

Bishop Harris of Liberia and Bishop Larned, Suffragan of Long Island, in charge of the American churches in Europe, addressed the executive board during the meetings.

NATIONAL COUNCIL

\$7,000,000 Pledged to R & A Fund To Date of Spring Meeting

By ELIZABETH McCRAKEN

The spring meeting of the National Council, April 30th to May 2d, was held in the Russell Sage Foundation Building because of the overcrowded conditions of the Church Missions House.

Among the important matters considered at the meeting were the Reconstruction and Advance Fund, the report of the committee on the disbursement of the Fund, the Budget for 1947, the creation of a Division of Men's Work in the National Council, the appointment of a Secretary for Evangelism, and a Suffragan Bishop for Chaplains.

Bishop Hobson of Southern Ohio prepared the way for the first of these. Reporting on the Reconstruction and Advance Fund, as chairman of the Department of Promotion, he said with great warmth:

"I am going to be very frank. The reports from the dioceses and missionary districts



RNS.

NATIONAL COUNCIL IN SESSION: Dr. Addison addresses the spring meeting.

give a lot of cause for rejoicing, on the one hand; on the other hand, there is cause for keen regret. Unless we face the situation now, it will be too late to do anything about it. First let me say that the Reconstruction and Advance Fund is going to succeed. God can take one person's sacrifice and make that the success, just as our Lord took the Widow's Mite. Some parishes and dioceses have done jobs that are evidence of deep devotion. We can count on \$7,000,000. That leaves us short \$1,800,000. The goal of \$8,800,000 is less than people spend every year on daily newspapers. That goal was a very modest one, yet we shall not reach it.

"Why? The reason is plain enough. In some places the campaign was not presented at all. In others the coverage was incomplete. Where there was 100% coverage, there were 100% results. There was a meager number of large gifts. Why? Because it was not brought home to many of the people who could make them just what Reconstruction and Advance means, which is the greatest opportunity that ever came before the Church.

"What can we do about it? We have got four months in which to bring Reconstruction and Advance home to the people: not just to the bishops and clergy. Twenty dioceses are doing first rate jobs; 67 are not. Those 20 can't carry the other 67. We must make the people at home know the calls coming from people in the fields who need everything; people who have lost everything except their lives and their consecrated courage."

Copies of a statement showing what each diocese and district had done and hoped to do were distributed. Bishop Hobson analyzed this document, diocese by diocese and province by province. He stated that it would go to all bishops, all clergy, all officers of the Woman's Auxiliary, and all other diocesan and provincial leaders.

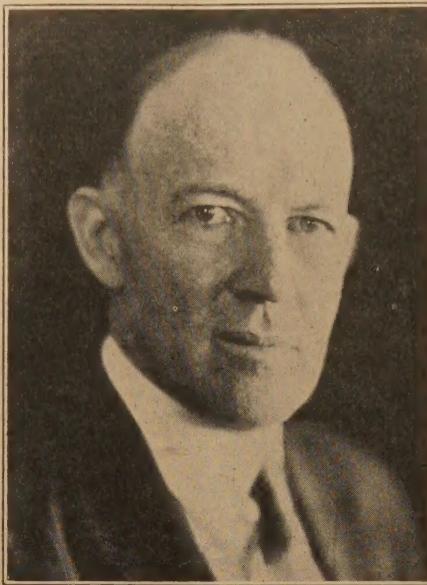
Disbursement of R & A Fund

The committee on disbursement of the Reconstruction and Advance Fund reported that it had added two outside members to its number. These are the Hon. Francis B. Sayre, former High Commissioner of the Philippine Islands, and Charles P. Taft of Cincinnati. The National Council members are Bishop Dandridge, Coadjutor of Tennessee; Dr. Lewis B. Franklin, treasurer of the Council; the Rev. Dr. George Wieland, director of the Home Department; the Rev. Dr. James Thayer Addison, vice-president of the Council; Dr. Kenneth C. M. Sills of Maine; the Rev. Dr. Robert A. Magill of Southwestern Virginia; and Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary.

Dr. Addison explained at some length the policy according to which allocations will be made. Full consideration will be given to the plans of other communions, already in the fields, and with the many interdenominational bodies with which the Episcopal Church is now connected, both at home and in the fields. This policy, while of general application, applies particularly to services in higher education and in medicine, especially in China, our largest field for such services.

It was made clear that there is nothing new in this policy, which has been in effect

for over 40 years. The Episcopal Church, through its Domestic and Foreign Missionary Society, is a member of many national and international missionary societies, boards, and councils, including that concerning work with Moslems. The list is long and impressive. In the realm of middle schools, universities, and hospitals, coöperation is planned which will prevent



HON. FRANCIS B. SAYRE: *Added to the Committee on Disbursements of the R & A Fund.*

duplication. In evangelistic work, however, there are limits to such joint work. For instance, it was mentioned that the Episcopal Church cannot refuse, through the National Council, to allocate money from the Fund to rebuild a destroyed Episcopal church in a Chinese city on the ground that the Methodist church in that city is still standing. It is not possible, in the present disunity of Christendom, to proceed as if there were one united Church.

It was finally declared that in no case will the policy be to restore the conditions existing before the war. Every project will be considered in the light of the whole

situation as of 1946, looking at the present and toward the future.

When Dr. Addison had finished his report, Dr. Franklin took the floor to make a brief but very important speech, saying:

"Before the current list of appropriations from the Reconstruction and Advance Fund, as recommended by the Committee on Disbursement and approved by the National Council is read, I should like to ask the Council members to keep in mind and, what is even more important, to keep the Church in mind, that we have already allocated and sent \$300,000 for immediate needs in the Philippines and authorized \$500,000 for the purchase of surplus war materials for use in China, making \$800,000 already being in use."

The following list of additional appropriations was then read: Liberia, \$1,500, for needed supplies at House of Bethany; Sao Paulo, Brazil, \$31,000, for Trinity Church and parish house; Cocoli, Panama Canal Zone, \$16,000, for rectory and parish hall; \$24,000 for 50,000 Prayer Books in Spanish; Sarah Ashurst School, Cuba, \$18,000, for purchase of additional property; Agricultural Missions, Inc., \$10,000; Grace Church, Norfolk, Va., a Negro parish, \$25,000, to build one unit of a projected church costing \$57,000, (this unit is to be a memorial to the late Bishop Beverley Dandridge Tucker and Mrs. Tucker, the father and mother of the Presiding Bishop and the Bishop of Ohio); Hua Chung Rehabilitation, \$100,000, the Church's share of the \$275,000 needed at once; Missionary Reparation, reimbursement for property losses of missionaries at the rate of up to \$500 for each adult and \$100 for each child in a family of up to three children, the amounts to cover actual losses not otherwise reimbursed; National Council share of expenses of Patterson Committee going to South Pacific Islands to purchase surplus war materials for various mission boards, up to \$4,000; expenses of Far Eastern Commission of the National Council going to the Orient in the autumn, up to \$10,000.

SELF-HELP

The Council voted the various allocations with little discussion. Bishop Keeler of Minnesota brought up the question of self-help, saying:

"We should make sure of what can be raised locally before we allocate money. I am often amazed to see what is done locally when that is contingent on a grant of aid. We are too prone, when we have money here, to play the Lady Bountiful. If we give a building, we might ask if the local congregation will provide the furnishings."

Dr. Addison answered:

"Before appropriating any money, we ask the bishop to say whether the local congregation, if there be one, can raise money for furnishings or for some part of the purchase."

Mention was made of the fact that President Truman had that very day signed the War Reparations Bill. Dr. Franklin arose and said:

"The amount we shall get from the United States government for our buildings will be very small indeed. The buildings were not valuable. There was one, for example, which cost \$3,500 to build when it was new. It must

Departments

BOOKS	22	EDUCATIONAL	34
CHANGES	41	FOREIGN	12
DIOCESAN	39	GENERAL	7
EDITORIAL	18	LETTERS	3
QUESTION BOX			6

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be replaced, and to replace it will cost at least \$10,000. It would be bad if the impression should get around the Church that this Bill will cover our losses. It will not, let alone Bishop Binsted's advance plans."

Proposed 1947 Budget

The presentation of the proposed budget for 1947 was preceded by a statement on the quotas recommended by the special committee appointed to study and propose a table of quotas for the several dioceses and missionary districts. The National Council is required by canon to present a budget to the General Convention. The amount proposed for 1947 is \$3,213,869. In order to meet this figure quotas must total \$500,000 more than the quotas allotted for 1946, or \$2,561,979. The yearly share of the United Thank Offering will be \$307,666. Other funds expected are income from trust funds, \$315,124; outside trusts, \$10,500; miscellaneous and payments on bishops' salaries by missionary districts, \$8,500.

Dr. Franklin declared that the total budget would be raised if every member of the Church gave three cents a week. The present giving, per person, is below that minute figure.

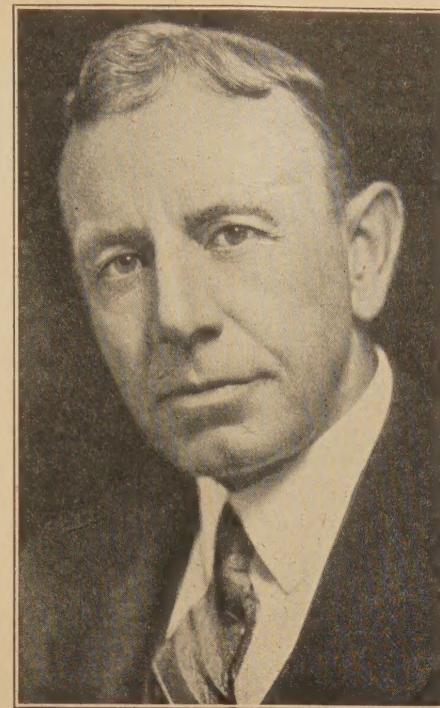
THROUGH THE SYNODS

Bishop Keeler of Minnesota made a constructive suggestion, saying:

"I know that through the National Council field secretaries the Church does bring home to dioceses their responsibility about giving. Why not bring it to the Provinces at the meetings of their synods? To criticize any one province is unfortunate. Instead, we should bring their responsibility to each province, through its own synod. Has that ever been done? I hear that the National Council cannot reach certain dioceses because of the attitude of the bishops. But if a bishop heard about the matter in the synod of his province, that might be helpful."

Bishop Hobson accepted the challenge, and said rather aggressively: "I'll go any time to speak to, for instance, the Second Province."

Bishop Keeler did not receive the ac-



DR. FRANKLIN: The \$3,213,869 budget "would be raised if every member of the Church gave three cents a week."

ceptance with any enthusiasm. He said: "I don't believe in doing the speaking in a brutal way."

But Bishop Hobson maintained his former attitude, saying, still more aggressively: "I've used a soft glove, and it has done no good. We must use a stiffer method if we are going to get anywhere."

Bishop Dandridge, Coadjutor of Tennessee, secured the floor to say: "I think Bishop Keeler is right: we must not be brutal. Some effectual means should be devised to bring the matter before the synods—all of them."

In response to a request that some member of the Second Province would speak, Bishop Peabody of Central New York said: "At our synod meeting [October, 1945] some of the bishops said they came only out of courtesy. To the bishops of the province, the synod is just exactly *nil*. Plans are on foot to reorganize it."

Bishop Hobson had expressed criticism several times of the Second Province. This elicited no rejoinder from any member of that province who is on the National Council. Other members looked expectantly at the Rev. Dr. Horace W. B. Donegan, the member elected by the province, but he said nothing. When Bishop Peabody again took the floor, the Council and guests thought that he would reply to Bishop Hobson; but he spoke on the general policy of the Church in the matter of raising money. His diocese, incidentally, was one of those cited by Bishop Hobson as having been 100% successful in the Reconstruction and Advance campaign. Bishop Peabody said:

"We make two sorts of appeals in the Church: the appeal for regular support, and special, big appeals to meet some great need. The Reconstruction and Advance Fund ap-

peal has been successful in parishes where it has been presented well. There is not a similar response to the raising of the quota. That is done in the spirit of 'going along,' without much enthusiasm. That grudging giving to the Budget is dangerous; if we have another depression, there would come a falling-off that would be radical. I am in favor of the proposed 1947 Budget, with its increases. But unless the level of giving for the normal work of the Church is raised and kept raised, our budgetary procedure is not a success.

"I should like to make a plea to the National Council and General Convention to consider an increase in the Budget which would raise the standard of religious conviction among our people. What I offer is on the basis of considerable experience. I offer it because it would appeal to the religion of people. I refer to the need for the Church to consider more deeply and to support more generously theological education.

"We should have campaigns in our colleges to find the best men, and to put the ministry of the Church before them. Dr. Kinsolving did this with great success at Amherst. Our Commission on Theological Education is made up mostly of deans of theological seminaries. The whole Church should feel responsible for theological education by supporting the seminaries and by looking out for the best kind of men.

"That is one special project. Others of like large adventurous nature should be brought up at General Convention to follow the Reconstruction and Advance project, which, like that, will open the hearts and pocketbooks of Church people. These special appeals stimulate the normal appeal for regular support."

Bishop Dun of Washington spoke next:

"The Church gets a fictitious sense of progress from figures when increases do not even keep us where we are. The salaries of the clergy, for instance, even when increased considerably, may not mean real progress in this matter. Unless salaries go up 30%, the men are not actually as well paid as they were six years ago, because the cost of living has gone up at least in that amount. That is sometimes forgotten when we feel pleased with ourselves."

"So in our Budget here: increases do not mean advance. At best, they will keep living conditions as they now are. But will they? Do they? Conditions are changing. The Budget must change with them."

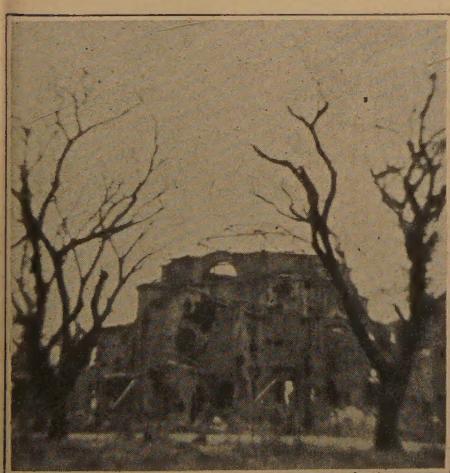
Dr. Franklin replied: "We have made the figures in accordance with what we know of increased costs. I hope we are right, and that our increases will meet increased costs of living."

The Presiding Bishop added an encouraging word:

"This Budget which represents large increases is possible because of the Reconstruction and Advance Fund. That campaign had two ideas: to meet calamity with relief, and to prevent the recurrence of calamity. We must first of all give relief and restore and rebuild. Then, we must do preventive work. I remember that it was always easy to get money to take care of bubonic plague victims. It was harder to get funds to prevent it. It is the same here: it is easier to raise the Reconstruction and Advance Fund than to get normal giving up higher."

Division of Men's Work

One of the most unusual discussions heard at the meeting was that on the sug-



CATHEDRAL IN MANILA: The War Reparations Bill will not cover such losses, "let alone Bishop Binsted's advance plans."



RNS.

BISHOPS RELAX AT NATIONAL COUNCIL: *Bishop Budlong of Connecticut, the Presiding Bishop, and Bishop Keeler of Minnesota chat between sessions of the meeting.*

gested Division of Men's Work, not only to take the place of the Presiding Bishop's Committee on Laymen's Work but to have regular status as a division of the Council. The members of the division would not be members of the National Council, but would be chosen from outside. Bishop Dun of Washington, the first speaker, said:

"Do we wish to set up a Division of Men's Work in the National Council when we have the women's work, ten times better than any division of the Council, which has no status in the National Council, but is only 'auxiliary'? That seems invidious."

Dr. Franklin hastened to say: "It was considered; but the women themselves wished to maintain their independent status—which has neither legal nor canonical existence."

Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, took the floor to say: "Wasn't that a long time ago? Now, if we have a Men's Division, the Woman's Auxiliary would be 'auxiliary' to the Men's Division, since it is 'auxiliary' to everything in the National Council."

The Presiding Bishop suggested that final action on the matter be postponed until the September meeting of the Council, giving the members time to study the copies of the proposed Division of Men's Work.

The Rev. Dr. Kenneth D. Martin of Milwaukee raised a question, saying:

"Why have separate organizations for men's and women's work? Why not have one organization, with both men and women as members? The only man who can now belong to the Woman's Auxiliary is the rector of the parish. Why not have an 'Auxiliary to the National Council,' to which both women and men are eligible?"

The Presiding Bishop replied to these questions, saying:

"The men must get waked up before the women will let them join the Woman's

Auxiliary. Unless the men make a more responsible move than they now do, the women would still be doing all the work. The women have four members on the National Council, anyway."

Bishop Dun then asked:

"Another matter arises. Some of the men's present organizations are Anglo-Catholic, some are Protestant. Could they all be lumped together into one division? The various women's organizations are, some of them, organized on the basis of Churchmanship. The Woman's Auxiliary is an independent organization, to which all the women belong. What about that, with the men?"

No one answered. The Presiding Bishop again suggested that the question be postponed to the September meeting for final action, and it was so voted.

UTO Expectations

Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, reported to the Council that a United Thank Offering of \$1,134,000 from the women of the Church is expected to be presented at the Triennial in September.

Secretary for Evangelism

Dr. Addison presented a resolution that the National Council authorize the appointment by the Presiding Bishop of a secretary for Evangelism to be under the direction of the vice-president, Dr. Addison. Before offering the resolution, Dr. Addison said:

"We have all realized the danger of having two programs presented to the Church, which might overlap. So the National Council became the Forward-in-Service Commission. This did not quite solve the problem. We now wish to appoint a Secretary for Evangelism, to carry on the evangelistic work, which many have demanded."

The Rev. John Heuss, Jr., of Chicago,

demurred, saying: "Isn't this the responsibility of the whole National Council? Each department and division is responsible for evangelism. Why have a secretary for Evangelism, responsible to one person, the vice-president?"

The Presiding Bishop made reply, saying:

"We thought it would be a practical, working arrangement. The Vice-President will put him in touch with all the departments and divisions. We may find out that he belongs in the Division of Christian Education, or some other one. You would be surprised at the protests we get over Forward-in-Service being given up. The appointment of this new secretary will answer these protests."

Dr. Martin of Milwaukee asked, "Won't he be needing a secretary?"

The Presiding Bishop answered, "He may need a stenographer. But the appointment will save us a lot of money, as well as being a good thing in itself."

Dr. Addison's resolution was then put to the vote and carried.

"Whereas the National Council, in undertaking to carry on the work of Forward-in-Service, has assigned to the Department of Promotion the activities of Forward-in-Service concerned with promotion, and

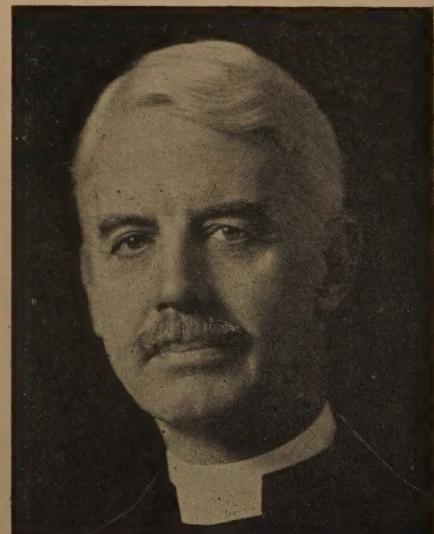
"Whereas equally definite provision must be made for the activities of Forward-in-Service dealing with worship, evangelism and study; therefore, be it

"Resolved: That the National Council authorizes the appointment by the Presiding Bishop of a Secretary for Evangelism at a salary of \$5,100 per annum, according to the present table of salaries, the salary and expenses of the office to be drawn from the unused balances in the Forward-in-Service budget for 1946."

Suffragan Bishop for Chaplains

Bishop Hobson of Southern Ohio, in connection with a short report from the Army and Navy Division, made a speech about episcopal aid for that Division, saying:

"There has been a strong feeling on the part of some people in the Church that there



DR. ADDISON: "We now wish to appoint a Secretary for Evangelism."

ought to be a special bishop, to be Father-in-God for Army and Navy chaplains. Very few of the chaplains have wanted one. The request has come from people in the Church who are not chaplains. Before doing anything about it, we should find out what the chaplains now think, in view of the change in their numbers and probable length of terms of office. There are other problems—such as a change in the Canons, if not in the Constitution, since the suggestion is for a Suffragan Bishop of Chaplains."

The Presiding Bishop interjected a word here, saying, "The same thing is coming up in regard to a Suffragan Bishop in Charge of European Churches, to assist the Bishop in Charge."

Bishop Hobson then continued:

"We could solve the problem by choosing as head of the Army and Navy Division a man who could be chief pastor, without making him a bishop. If we did have a Suffragan Bishop of Chaplains, he would get older. What could we do with him when he was no longer up to the job, which would be a hard job, taking him all over the globe? The suffragan bishop of a diocese is quite differently situated."

No one else spoke, except to ask for statistics, which were given: 207 Episcopal chaplains still in service; 334 separated from duty to date; 252 of these already employed in parishes or elsewhere; seeking employment, 82. Balance of money on hand, \$209,712.26.

Various Allocations

With the permission of the United States government, \$20,000 has been sent to Japan by the National Council, the first money to be sent there since before the war, when the Japanese government forbade the receipt of any missionary contributions. Of this sum, \$8,000 from the accumulated income of a trust fund was for the work among lepers at Kusatsu. The remaining \$12,000 was from special gifts and will be used for relief work in Japan.

A contribution of \$10,000 from the Reconstruction and Advance Fund was approved for the American School in Shanghai, a day school for English and American children, to which our returning missionaries will send their children. A gift in the same amount was considered for Brent School, Baguio, Philippine Islands, the school founded by Bishop Brent. Further information will be secured, and the gift made then if advisable.

The Council voted a contribution not to exceed \$500 as the Church's share in the full amount expected from the American communions toward the expenses of the International Consultation of Church Leaders on World Order, to be convened under the auspices of the Provisional Committee of the World Council.

Appointments

The committee on appointments reported the following assignments: Deaconess Marian Brown for Arizona; Charles P. Gibson for China; Sister Isabel Mary, OSA, and Miss Edith M. Hutton, for Hankow; the Rev. J. Thurlow Baker for Honolulu; the Rev. Robert F. Gibson, Jr.,



CHAPLAIN TITUS: *New Assistant Secretary of the Overseas Department.*

for Mexico; the Rev. Edward Jacobs, the Rev. James P. Trotter, and Elmer L. Munger, for the Philippine Islands; and the Rev. Ralph B. Krueger for the Virgin Islands; the Rev. Dr. Walter C. Klein to Jerusalem, to succeed the Rev. Francis J. Bloodgood, who took that work for the duration of the war.

Announcement was made also of the appointment of Chaplain (Major) Frank L. Titus to be assistant secretary of the Overseas Department, succeeding the Rev. A. Ervine Swift, who will return to his work in China in the early fall. Chaplain Titus is now serving on the *Queen Mary*, ministering to the British brides who are coming to this country. Chaplain Titus will begin his new work in August.

Resignations

The National Council accepted with regret the resignations of the Rev. Vincent H. Gowen and Dr. Claude M. Lee. Fr. Gowen has given 32 years of distinguished service in the Philippines and China, and Dr. Lee has given 40 years of distinguished medical service in China.

Bishop Reifsnyder Sails

The Presiding Bishop announced to National Council at its closing session, May 2d, that Bishop Reifsnyder, former Bishop of North Kwanto, had sailed May 1st for Japan, there to confer with native Church leaders and deputations from the Church of England and the Church of England in Canada as to the future of the Church in Japan.

Visit to Orient Postponed

The Rev. Dr. James Thayer Addison announced to National Council postponement of the proposed visit by a Council Commission to the Orient to study needs and opportunities there, which had been projected for the month of May. The Commission is made up of Dr. Addison,

Dr. Lewis B. Franklin, Mrs. Arthur M. Sherman, and the Rev. Dr. Robert A. Magill of Lynchburg, Va. Dr. Addison explained that the Presiding Bishop and the Commission members are agreed that the "Commission appointed to survey conditions in China and the Philippines should postpone its departure from May until late September. The extreme uncertainty of air transport facilities, either civilian or military, renders the completion of the mission highly unlikely within the requisite time limits. More important is the fact that accumulating evidence makes it clear that much more effective work can be done in the fall when the present inevitable confusion will have been further clarified and more time will have been given to conferences in the field and the crystallization of opinion. China will be represented at the General Convention by Bishop Gilman of Hankow, and Bishop Robin Chen, Assistant Bishop of Anking."

Social Security Sought

Continuing efforts to secure inclusion of lay employees of the Church under the provisions of the Social Security Act should be made, National Council stated in a resolution unanimously passed. The subject was presented by the Rev. Robert A. Magill, chairman of the Division of Christian Social Relations. The Council stated that it believes everything possible has been done to carry out the responsibility laid upon the Division by General Convention, "but because necessary legislation has not been secured, we recommend to General Convention that their action of 1943 be reaffirmed and the National Council be authorized to continue seeking the inclusion of lay employees of the Church under the old age and survivors insurance provisions of the Social Security Act."

ARMED FORCES

Post War Chaplain School Holds First Graduation

The first session of the Army Chaplain School under the postwar plan closed May 1st at Ft. Oglethorpe, Ga. Fifty-five chaplains completed the course and received diplomas from Chaplain (Major General) Luther D. Miller.

Chaplain (Colonel) John C. W. Linsley was the only Episcopalian in the class. He was the senior chaplain in rank among the students. At the graduation he pronounced the benediction.

Ohio Chaplain Wins Bronze Star

Chaplain Paul R. Savanack, a captain in the Army Chaplains' Corps, received a Bronze Star for meritorious service in the South Pacific area and on Luzon in the Philippines shortly before he left Kobe, Japan, to return to Ohio, his native state. A veteran of both World Wars, he had served in this one on Guadalcanal, in New Caledonia, and in the Philippines before going to Japan. Chaplain Savanack is the former rector of St. Luke's Church in Cleveland, Ohio.

ENGLAND

Appeal for Ordinand Training

By C. B. MORTLOCK

An appeal for £600,000 towards the £650,000 required for training War-Service ordination candidates was made on April 22d by the Archbishops of Canterbury and York. The Archbishop of Canterbury described it as the paramount need of the Church, and stated that if it were not met "there would be a chance that the Church would ultimately perish for want of a ministry."

The prewar shortage of clergy in the Church of England has been aggravated by the wartime stoppage of the flow of candidates, and the strain on the existing clergy has become very great. Unless all the candidates who are considered fit for training are trained, the Church will be gravely handicapped beyond belief in the urgent and immediate tasks that lie before it. The present shortage is estimated at 6,000 priests.

Some 5,000 servicemen have come forward as candidates, and the Archbishops have given a pledge to these men that if selected and accepted for training for ordination, no lack of financial means will prevent them from being ordained. The Church Assembly has endorsed this undertaking and the Archbishops are determined that this pledge shall be honored, just as the similar pledge was honored which was given to the service candidates of 1918.

War-Service candidates are those who have served in the armed forces, in the civil defense services, or who were directed into any form of national service (including coal mines). Such candidates will come within the scope of the appeal provided they have been registered for selection before the end of 1949.

The cost of honoring the pledge is estimated at £650,000; this includes the actual training grants for the selected men, after taking into consideration all possible means of financial assistance including government grants; the expenses of the selection boards; and the cost of pre-training where this is required. Of the £650,000 approximately £50,000 is in hand and the appeal is therefore being made for £600,000.

The dioceses of England are being asked to raise this sum, their respective shares being in proportion to their shares of the annual budget of the Church Assembly. Each diocese will have complete freedom to choose its own method of raising the sum asked for and the rate at which it should be raised, subject to a minimum of one-fifth of the apportionment being raised in 1946 and in each subsequent year until 1950.

Council Receives Atomic Report

The British Council of Churches, which met in London during the first week of May, received the report of a commission appointed by the council to consider the

problems created by the discovery of atomic power. Dr. J. H. Oldham presided, and the commission produced a report of some 30,000 words. Entitled "The Era of Atomic Power," the report commends, quotes, and partly parallels the report made to the Federal Council of the Churches of Christ in America at its special session in Columbus, Ohio, last March.

The report considers the choices for action before society; it treats of modern warfare and the Christian conscience and the peril in which society stands at the hands of science, the advance of which has outstripped man's moral advance.

The central problem of the new world situation is, says the report, the relations between the Anglo-Saxon world and Russia, "the difficulties of which it would be disastrous to ignore, and no less disastrous to exaggerate or misunderstand." After a sympathetic summary of the Russian political experiment, the report says:

"On the other hand, we must frankly recognize that in many respects, and not least in its attitude to international relations, Soviet Russia at present tends to repudiate the democratic tradition of the West in favor of a policy of 'realism' and national self-assertion which may have dangerous consequences for the international community. Nor does the voice of public opinion operate in Russia. . . . We must therefore be prepared for a period during which Russia will appear as the crucial obstacle to the emergence of world community and even as a menace to world peace; and there might even be circumstances in which the western democracies might find themselves confronted with a direct challenge. . . ."

Those who follow what the report considers the right way for a Christian Church "will see in the dangers brought upon us by the discovery of atomic energy a summons to save society by the exercise in the world of an active love for their fellow-men and by calling them once more to a true understanding of their human nature."

The report asserted that "something radical must happen to the Church," and warned that although it is impossible to foresee what changes will be required, the Church must be ready to adopt new ways if it hopes to exercise moral and spiritual leadership in the era of atomic power.

Empire Youth Sunday

Empire Youth Sunday, which is being kept on May 19th as the culmination of Empire Youth Week, has been increasingly observed throughout the British Commonwealth and Empire since its inception in the coronation year, 1937. It was designed to establish among its younger members the corporate family spirit referred to last year by the anonymous young prisoner of war who gave the address at the service in Westminster Abbey.

It is in essence a spiritual movement, endeavoring to inculcate in the minds of young people a sense of Christian responsibility in regard to the empire. It pro-

vides a means of establishing a closer fellowship and spiritual communion between the youthful citizens of all parts of the British Commonwealth and emphasizes their common responsibilities in the great tasks that lie ahead.

(On May 19th in the United States, young people of the Church will mark the first annual observance of a nationwide Corporate Communion.)

Dean of Westminster Dies

The Very Rev. Paul de Labilliere, dean of Westminster, died in London on April 28th at the age of 67. Head of the religious organization governing ancient and wealthy Westminster Abbey and its subsidiary properties since 1938, Dean de Labilliere had been suffering for some time from war strain.

The dean of Westminster is one of the few dignitaries of the Church in England not under the jurisdiction of a bishop. Westminster Abbey and its precincts are a "royal peculiar," with jurisdiction separate from the surrounding districts of London, administered independently by the dean and chapter.

ESTONIA

Orthodox Church "Confesses Guilt"

According to the *Church Messenger* published by the Russian Student Movement in Paris (Professor Zander), the Orthodox priest, John Bogajavlenki, a well-known friend of the Russian Student Christian Movement of Estonia, gives an account in the *Journal of the Moscow Patriarchate* (November 4, 1945) of the reunion of the Estonian Orthodox Church with the Patriarchate.

The event took place in the form of a public confession of guilt made in one of the Orthodox churches in Tallinn. The Orthodox Church of Estonia had already submitted to the Moscow Patriarchal Church in 1941 but under the influence of the German occupation had again separated itself. The majority of the clergy nevertheless remained loyal to the Patriarch of Moscow. The confession of guilt was made, therefore, only by those who in 1941, along with the Metropolitan Alexander, separated themselves again from the Russian Mother Church. The confession, which was received by the representative of the Patriarch, Archbishop Grigory, was in the following terms:

"We, the undersigned, confess before the Lord Jesus Christ, His all-pure Mother, and all the saints, as also before you, Most Holy Patriarch, our great sin that we, as members of the so-called Synod of the Estonian Metropolitanate which was created without the blessing of the Moscow Patriarchate, created a schism with the Moscow Patriarchate and by our obstinacy in this schism became a stumbling block to the faithful and a danger to the salvation of their souls. We deplore this most deeply, we sincerely repent of what we have done and we acknowledge with great pain our guilt in breaking our oath of

loyalty given by Metropolitan Alexander in the name of the clergy and laity on March 30, 1941, to the Moscow Patriarchate. . . . We plead for pardon and for the blessing of the Patriarchal Church."

After this declaration the Russian Orthodox Archbishop Grigory received the Orthodox Church of Estonia as a whole into full canonical relationship with the Moscow Patriarchate.

SOUTH AFRICA

Prior of Community Retires

Fr. W. A. Cotton of the South African province of the Community of the Resurrection, has retired as prior of the house at Johannesburg. Fr. Cotton arrived in Canada in the early part of this year and, after a visit to his native Prince Edward Island, spent two months in Bracebridge with the Society of St. John the Evangelist. There he was the conductor of the Cowley Fathers' annual retreat from March 25th to April 6th. He is currently giving a retreat at St. John's Convent, Toronto, before he goes to England.

After his ordination in Halifax, Nova Scotia in 1908, Fr. Cotton went to a curacy in London. In 1909 he entered the novitiate of the Community of the Resurrection at Mirfield. After profession, he was sent to South Africa, where his work has been largely academic. He reported on his visit

to Canada that he sees a great future for the Church in South Africa and believes that the color problem there will be overcome.

AUSTRALIA

Aborigines Train for Church Army

Two full-blooded aborigines are among the seven students who recently entered the Church Army Training College at Stockton, N. S. W., for training as evangelists and mission sisters. The aborigines are a brother and a sister, Alan and Emma Polgen. Alan has been at All Souls' School, Charters Towers, Q., for the last four years, and his sister has been working with Sister Johnson on Palm Island.

MELANESIA

Mission Ship Returned

The *Southern Cross*, the ship of the Melanesian mission which was taken over by the Australian government for naval purposes during the war period, is to be returned to the mission authorities very shortly. Delivery is to be made at Sydney, Australia, and the vessel will be manned by a crew of Solomon Island planters, who are anxious to return to their homes in the islands. At Tulagi a native crew

will be signed on, and Bishop Baddeley of Melanesia will be able to visit his far flung diocese once again to renew his contact with those centers of Christian interest. The Bishop's plans are for an immediate visit to New Britain and adjacent areas, where the war has worked great havoc and the work of rebuilding must be undertaken with renewed energy.

JAPAN

Church Restoration Plans Begun By Anglicans on May 12th

Plans to rebuild 17 churches destroyed or severely damaged in the Tokyo diocese during the war are being launched on May 12th, by the Holy Catholic Church in Japan (Anglican) at services in Hibiya Hall, Tokyo. The services will be sponsored by Presiding Bishop Sasaki, and the principal sermon will be preached by Bishop Yashiro of Kobe.

The Tokyo service will also mark the first step in general plans for rehabilitation of the Anglican dioceses throughout Japan. The dioceses include 278 parishes, missions, and chapels, of which 71 were destroyed. In addition to Bishops Sasaki and Yashiro, six other Anglican bishops will attend, assisted by the Rev. Walter McCracken, U. S. Army chaplain attached to the General Hospital in Tokyo.

[RNS]

HOLY WEEK IN THE HOLY LAND

By the Rev. FRANCIS J. BLOODGOOD

Holy Week was chosen as the time for a general strike in Palestine. First it appeared among the postal employees, telegraph, long distance, and telephone operators (fortunately we have dial telephones locally); then it spread to the railway and dock workers at Haifa. Now all the junior government people are on strike.

The newspapers announced that this meant that 20,000 Arabs and Jews were on strike. Dr. J. L. Magnes, president of the Hebrew University, was quoted on Maundy Thursday, as having said, "There is complete unity and solidarity among the 20,000 Arab and Jewish government officers now out on general strike. It is their common interests which have brought them together. This is what the *Ichud* Association has always contended. This unity now achieved is but one example of what can come if the declared and sincere policy of government be Arab-Jewish coöperation. There is common Arab-Jewish interest all along the line—in industry, agriculture, education."

Five years ago this week, Gen. Sir Alan Gordon Cunningham, commander of British forces in Ethiopia (now High Commissioner of Palestine), received the Duke of Aosta, Italian vice-roy, who came to British general headquarters to ask for terms of surrender.

It was officially announced that the nightly twelve-hour curfew imposed on the roads on February 26th had been lifted. This curfew was imposed after raiders, described in the *Palestine Post*, the able Zionist newspaper, as "a party of armed Jews," had burned 21 British airplanes at Lydda airport. In the Palm Sunday edition of the *Palestine Post*, it was announced, "At approximately 12:15 yesterday afternoon, six armed Jews in uniform drove up to N 3 Convalescent Depot at Nathanya in a three ton truck. They held up the guard, locked them in the guard room, stole five tommy guns, five rifles, and a pistol from the guard room, and drove off."

There was also a description of a murder that took place in a Jaffa bus. This was an Arab affair and was accounted for as a family feud.

Pamphlet bombs of the Igrun Zvai Leumi were exploded in Jerusalem the eve of Palm Sunday.

A fight between Arab and Jewish spectators at a football game in Jaffa was broken up by a large force of British mobile police from Sarona and Tel Aviv and by Jaffa police. It started when a ball hit one of the Arab onlookers shortly before the whistle. Three Arabs and two Jews were reported slightly injured.

The Moslem Festival of Nebi Musa, in honor of the prophet Moses, began last week. I watched the procession leaving St. Stephen's Gate and going down the Jericho road past the village of Bethany. The procession was led by dervishes playing on kettle drums and cymbals and young villagers dancing the "debka" sword dance.

The Jewish Passover was marked this year by a hunger strike on behalf of the Jewish refugees who had been detained at La Spezia in Italy on the *SS Fede*. Fifteen representatives of the *Yishuv*, the Jewish defense organization, fasted 100 hours. It was then decided, after a conference with the high commissioner, to allow the Spezia refugees to come to Palestine on certificates out of those allocated to the Jewish Agency by the Palestine government.

Again, I ask for prayers for peace in the Holy Land. On the first Palm Sunday, our Blessed Lord wept over Jerusalem because the city did not know the things which belonged to its peace. In the future, Christianity in the land where the Gospel was first preached is the best guarantee to Jew and Moslem against fear of each other. Will Christians throughout the world help the Holy Land or merely speak with sentimentality as in the past?

Church School Opinion on Missions

By the Rev. James Thayer Addison, D.D.

Vice-President of the National Council

THIS year THE LIVING CHURCH has again offered prizes for essays written by pupils in secondary schools affiliated with the Church. The topic set was "If I were a missionary," or some other aspect of the subject of missions. Sixty-five papers were submitted by students in 16 schools. Considering how many such schools there are, the number seems small, but the geographical spread could hardly be wider. It ranges from Honolulu through Oregon, Wyoming, Iowa, and Kentucky to Rhode Island and Connecticut.

Variety in terms of the map, however, is less striking than the extraordinary diversity of topic and mode of treatment. A prospective reader would never have imagined that so relatively few writers would handle a subject from so many different points of view and in styles so varied. The essay winning first prize is the story of her own conversion written by a Chinese girl with a simplicity that is moving; the second prize paper deals with "The Mountain Mission by Mail" in New Hampshire; and the third winner is a boy of 13 who reflects on the inner meaning of the missionary motive. The three papers here printed could hardly be more different from each other.

A similar diversity marks the remainder. In one we read of the problems of the city slum, under the striking title, "He Beheld the City and Wept"; in another a boy records with convincing exactitude of detail just how he would establish a medi-

cal mission on a Pacific island; in still another we are offered a philosophical apologetic for Christianity as the world religion. Like all students (from primary school to theological seminary), some show a tendency to stray away from the given topic to something else which they find more congenial, such as "The YPF in the Church" or "The Church and Juvenile Delinquency." But most choices lay fairly within the field assigned—such as those which dealt with our missions in Alaska, with some of the special problems involved in "Carrying Christianity to the Chinese" or (a specially original contribution) with Gandhi's objections to Christian missions and how to meet them.

The variegation in style kept pace with that in subject matter. Not a few of the authors, as might be expected, were very much on their good behavior, soberly bent (without any insincerity) on saying what they thought would please teacher and judges. Others gave the opposite effect of writing directly from the heart and trying to satisfy no one but themselves. In language, too, there was far less sameness than might have been looked for. Now and again appeared a purple passage which clearly pleased the writer, such as: "Transporting light into lands murky with heathen faith and piercing their gloom is indeed a worthy aim." Several essays further on, a judge would discover an adolescent philosopher who was not the first of his tribe to make three words do the work of one. "To Christianity is al-

lotted the difficult task of clarifying the ultimate purpose of humanity, its duty to itself, and especially its relationship and obligation to its Divine Creator."

But I know that all of us who read the essays by the boys and girls of St. Michael's Mission, Ethete, Wyo., were particularly refreshed by the concrete directness of six writers who took the title "If I were a Missionary to the Arapahoe Indians." They wasted no time on abstract theories or bookish rhetoric or second-hand history. They got right down to business and said what they would do in plain English; e.g., "I would buy new basketball suits and new basketballs for the school team. . . . I would have the pig pens fixed up so that the pigs would not get out." Successful missionaries from St. Paul to the 20th century will frankly acknowledge that these are just the urgently practical questions on which they have had to spend much of their time.

It has been an interesting privilege to look at least some distance into the minds of threescore boys and girls and to watch how they think and talk when the title "Missions" is flashed before them. Like a number of their elders (including at least one of the judges) they have much to learn; but not a few of them have touched the heart of the matter, and one has even expressed it when he wrote, "A Christian has a strange vocation, to give away the thing that he prizes above all else, his religion. But by giving it away he is rewarded one hundred fold."

WINNERS IN THE "LIVING CHURCH" ESSAY CONTEST

First Prize, \$100

CORA JAY, Saint Andrew's Priory, Honolulu, T. H.

Second Prize, \$50

JOAN WALLACE, Saint Anne's School, Arlington Heights, Mass.

Third Prize, \$25.00

WILLIAM CROSBY, The Watkinson School, Hartford, Conn.

Winners of the \$1.00 Awards

KELSEY CHASE BATCHELDER, JR., St. James' School, Faribault, Minn.

EUGENIA BOOKIDIS, St. Katharine's School, Davenport, Iowa.

CYNTHIA ROSE CHUNG, St. Andrew's Priory, Honolulu, Hawaii.

AILEEN M. DURANT, Bishop's School, La Jolla, Calif.

HENRY EWALD, St. Alban's School, Washington, D. C.

JOHN W. F. FAIRCLOTH, St. Alban's School, Washington, D. C.

BARBARA JEAN FREEMAN, St. Helen's Hall, Portland, Ore.

VIRGINIA FUKAI, St. Andrew's Priory, Honolulu, Hawaii.

SOPHIE GOGGLES, St. Michael's Mission School, Ethete, Wyo.

BURTON HUTCHINSON, St. Michael's Mission School, Ethete, Wyo.

SALLY JACKSON, Margaret Hall School, Versailles, Ky.

J. ELLIOTT LINDSLEY, St. Bernard's School, Gladstone, N. J.

GRACE WONG, St. Andrew's Priory, Honolulu, Hawaii.

CYNTHIA McEVoy, Margaret Hall School, Versailles, Ky.

CARMEN MIESON, St. Helen's Hall, Portland, Ore.

RICHARD A. NORRIS, JR., St. Alban's School, Washington, D. C.

OLIVIA PANG, St. Andrew's Priory, Honolulu, Hawaii.

IRA WHITE PLUME, St. Michael's Mission School, Ethete, Wyo.

MARY SALOME SHAKESPEARE, St. Michael's Mission School, Ethete, Wyo.

EDGAR F. STAFF, St. Dunstan's School, Providence, R. I.

JOAN SWEENEY, St. John Baptist School, Mendham, N. J.

MERLE GRACE THUNDER, St. Michael's Mission School, Ethete, Wyo.

MARY TOWNSEND, St. John Baptist School, Mendham, N. J.

SALLIE BIRD VANDEVERT, Margaret Hall School, Versailles, Ky.

ELAINE WALKER, St. Helen's Hall, Portland, Ore.

"If I Were a Missionary"

Prize-Winning Essays in the "Living Church" Contest



Cora Jay, first prize winner, was born in Honolulu, Hawaii, 17 years ago

Cora Jay First Prize

as an American citizen of Chinese ancestry. She visited in China in 1933 and returned the following year to begin her formal schooling. She began her schooling in public schools, but in 1943 she entered St. Andrew's Priory, Honolulu, which is under the management of the Sisterhood of the Transfiguration. In 1944 she was in the first group of candidates to be confirmed by Bishop Kennedy as the new Bishop of Honolulu.

History is Cora's favorite subject, and she tries to keep up with current international events. Her favorite columnists are Drew Pearson and Harold Ickes.

Stamp and coin collecting are her hobbies. She enjoys all kinds of sports, especially football.

ments, Baptism and Confirmation, was the turning point of my whole life. I was a changed person from then on. I never do the things that I did before, and I try to think about things that I do before doing them to see whether they are contrary or not to God's will. If it hadn't been for the missionaries here and God's grace, I would be a different person from what I am today. I shudder to think of the kind of person I might have turned out to be. To the Sisters of the Transfiguration, Fr. Kenneth A. Bray, Bishop Harry S. Kennedy, and the Department of Missions my heart sends thanks that cannot be expressed by this stupid being for their aid in teaching and converting me. To God I owe my humble, never dying gratitude and love that He has called me to Him.

This is just one example in one tiny section of the whole wide world of what missionaries have done from generation to generation. They have brought religion to many others in many different parts of the world. Missionaries are sent to all parts of the world where there is land: east, west, north, and south. Wherever they have gone, they have built churches, Church schools, and Sunday schools in practically all places that they have set foot on.

We Christians of today owe much to the missionaries past and present. If all missionaries in times past had refused to heed the call of God to become missionaries, Christianity would not be as widespread as it is today. If it had not been for a few people whose belief was strong, Christianity might have disappeared entirely. Life in this sinful world is bad enough as it is, and without some missionaries to guide and remind us who need to be reminded about God, the temptation of the devil would have an easy time conquering us. Some of us, who are naught but weaklings, often need leaders to guide us. Our true leader is Jesus Christ who leads us, through His helpers, who are

From Paganism to Christianity

By Cora Jay

I WAS born in Honolulu 17 years ago in a home situated in a district referred to as the slum areas. All the members of my family with the exception of one brother are pagans. That one brother is a Roman Catholic, but he has never spoken to anyone about his religion.

During the earliest years of my life, which were spent in China with no knowledge of God whatsoever, I learned to steal pennies for candy from my aunt. I could very well have asked for it, but I preferred to take it without permission. It was more thrilling this way. I was four then, and I continued this bad habit until, by the grace of God, my mother caught me one day and I received a horrid spanking. This broke my habit. I also have a furious temper which I could not or would not control at all. I was continually engaging in fisticuffs with my younger brother, neighborhood children, and my classmates. When I was 13 and back in Honolulu, I overheard slight conversations from classmates about Sunday schools, Bible training classes, and such, but paid no heed because I didn't know who God was and what His relation to me was, nor what Sunday schools and Bible training schools did.

After I had been graduated from intermediate school, my mother decided to send me to a private school. The Priory, being the nearest, was to be my alma mater for the next four years. Father was reluctant because, like most pagans, he was suspicious of the women in long robes with

veils on their heads. His objection was overruled. Here at the Priory I learned about God from the missionaries. These missionaries taught me to know and love God. Within two months after I entered the Priory, I was baptized on St. Luke's Day. Then it was that all my burdens were lifted off my shoulders and taken up by Christ. I waited several months for our new bishop to arrive so that I could be confirmed.

The administration of these two Sacra-

Joan Wallace Second Prize

Joan Cathleen Wallace, second prize winner, is a student in the tenth grade of St. Anne's School, Arlington Heights, Mass. She is 16 years old and is a good "all-round" girl, popular with her schoolmates and teachers alike. A few weeks after entering St. Anne's she was elected a member of the Student Council, and she has discharged the office with dignity and distinction.

Joan is the only daughter of Commander and Mrs. Henry K. Wallace of Portsmouth, N. H. She is a parishioner of Christ Church, Portsmouth, where the Rev. Sheafe Walker is rector.



the missionaries. These missionaries are chosen by Christ to help Him lead His flock to salvation. Missionaries have sacrificed all to work for Christ and to lead us closer to Him, and ordinary Christians should and ought to give thanks to God that there are some people in this world who will accept His call to work for Him.

People who enter the missionary field are not the only ones who can help in spreading the Kingdom of God. Much can be done by many ordinary Christians like you and me by speaking to our friends and bringing them to Church. This way

they reach people that the missionaries sometimes cannot. Christians can also give freely to the Church for the continuation and spreading of the work of our missionaries.

Pressure should also be brought upon the officials of the public educational institutions to have courses in religious education in public schools. In these different ways the clergy and other religious orders and individual Christians can all be missionaries and fulfill the words of Christ when He said: "Go ye into all the world and preach the Gospel to all people."

The Mountain Mission by Mail

By Joan Cathleen Wallace

THE WORD "missionary" always brings to mind thoughts of foreign countries, fascinating places, peoples and languages, new worlds to conquer, thrilling adventures and rich experiences. We are likely to forget "the pearls are under our feet." Yet in our own country, our own state, possibly our own city or town, there may be a great need for missionary work. It is about just such a work I am going to write and what I believe I would like to do, if I were a missionary.

In our diocese of New Hampshire we have "The Mountain Mission by Mail," familiarly called the MMM. More especially, in the northern part of our state, in the mountains, we have all too few churches. There are some churches open only in the summer, other churches have no priests, possibly lay readers. During the past years of war with so many of our priests becoming chaplains in the armed forces, it has been difficult for the country churches, difficult for the people to get to church, and difficult for a priest with several parishes to attend in addition to his regular one.

The MMM is primarily for children. It is a course of study, Church school lessons sent by mail to those for whom it is an impossibility to attend a Church school. It was begun long before the war back in 1929. It now reaches about 500 children living around the hills of a diocese largely rural. Children too far away from any church to attend services or Church school have lessons delivered at their RFD boxes weekly from early September until June.

In its 17 years of work and experience, the Mountain Mission by Mail has developed a set of graded lessons, covering 14 courses, for children from four years through high school. Many in families utterly unchurched have been brought to Baptism, later through proper instruction, to Confirmation and the Christian life. Their Church life began and is nourished by contents of the big envelopes marked "MMM" that come each week to the isolated farm houses made remote by winter storms.

Children love to receive mail; it gives them a sense of importance, even the smallest. For the youngest children lessons are in the form of wall cards, sent monthly, not weekly. They give, by means of a picture with appropriate story, Bible reading and memory work, the simplest Chris-

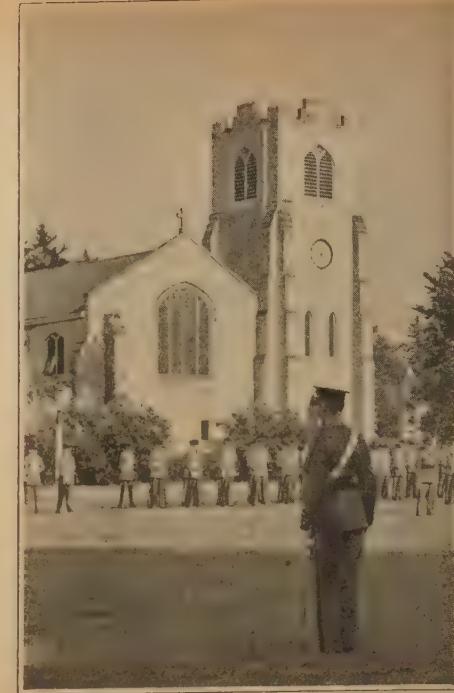
tian teaching on Christmas, Easter, Creation, Giving, Thanks, Holy Baptism, and other subjects.

During the summer months, the director calls on every family, and whenever possible in some localities to have a "Church Work," an adaptation of the Vacation Bible School, with all instruction, hand work, and pageantry centered around the teachings of the Church.

The sense of connection with the Church is fostered by messages from the Bishop who also frequently attends summer gatherings. In theory every MMM family is under the care of the nearest parish priest.

My first knowledge of the MMM was at Christmas. Each year the various Church organizations of each parish in the diocese are asked to contribute toward Christmas gifts for the members of the MMM. The gifts are sent to one central place, where they are gift-wrapped and packed for mailing to each family of the MMM.

Our MMM has grown beyond all expectations. The fruits of the work are beginning to show in many ways. Many parents and even grandparents have been



HOWE SCHOOL: Dress Parade.

brought into the Church through the children, bearing out the scriptural text, "a little child shall lead them." Now some of the original MMM members are themselves in Church work and going on to missionary work. Recently two servicemen, former MMM Church school members, brought their babies back to be baptized where they themselves had been made members of Christ and inheritors of the Kingdom of Heaven.

And so, it grows and flourishes—our Mountain Mission by Mail. Although it lacks, perhaps, the romance of being a mission in foreign lands, its rewards and satisfactions are as great, and so I believe it is what I would do, if I were a missionary.

"If I Were a Missionary"

By William Franklin Crosby

IF I WERE a Missionary—but I am a missionary. All of those who have been baptized in the name of Jesus, the Christ, are missionaries. Missionary work is one of the essentials of Christian life. Indeed, it is most important, for if Christians were not missionaries you and I would not be professing the name of Christ now. Missionary work is important for the salvation of the world; therefore, since we were called to be Christians, we were called to be missionaries. A Christian has a strange vocation, to give away the thing that he prizes above all else, his religion. But by giving it away he is rewarded one hundred fold. We have Christ's specific command: "Go ye therefore into all nations." Since we are Christians, we have a job to do. We have a world to convert. We are God's tools; through us He is to win men's hearts. God help us that we may not be useless tools.

"Yes," says the common man, "but how

can I be of use in the task that lies before us. What can I do? I do not feel called to be a foreign missionary. I have a wife and two boys to support. Yet, I do not want to be a useless tool. My duty toward my family keeps me from going to China or Africa and to participate in the wonderful work that is going on there." There are millions of people like this. Not everyone, in fact very few, can work in the mission field abroad. "How then can I follow out my great and noble vocation?"

There is very important work right here at home, one in which we can all participate. America needs to be cleaned out. There is a ready missionary field in the very city you live in, probably there is one next door. America, the country that is so advanced in science, medicine, mechanics, and industry, is not a Christian nation. It is in America that we must begin our work as missionaries. Although one-half of America belongs to a Church or denomination, only one-third of them are in

their churches on Sunday. No, America is not fundamentally religious. It is here that the work begins. America needs to be converted. It is up to us, as Christians, to do it. If we help to do this we shall not be useless tools, but useful ones. If we join in this work we shall be doing the will of Jesus Christ. It is our job. It has been given to us by Him.

One of the most essential parts of the work of the Church is in the schools. It is in school that the average boy or girl spends most of his day. It is here that they form the character that they will carry with them until death. The character of a boy or a girl is like a soft lump of clay. It is molded by a potter into a shape. This may be a beautiful vase or another piece of delicate work. The clay put into the hands of someone less skilful can be ruined. We are all potters, everyone of us, for we all have something to do with boys and girls. We may be a teacher, a parent, an acquaintance, or a companion, but we are all potters.

To be a potter of the character of a boy or a girl is not only an important task, but also an extremely difficult one, for we must all be skilful or we shall ruin someone's character. Also, it is difficult because the character of a boy or a girl has been handled by another. Thus, you will find those who are leaders and those who are followers; the intelligent and the stupid; the quiet and the noisy; the neat and the untidy; and those who are in between. There are those who come from good families and those who come from parents who care little or nothing about Christ and His Church. All of these must be handled differently. Yes, to be a potter of souls is a hard job.

As missionaries we have certain duties, the foremost of which is to convert. That is the whole object of being a missionary. If there was no one to convert, what would be the use of having them? There are millions of willing ears waiting to hear about Christ, millions of souls waiting to be baptized in His name. The world is by no means Christian, America included. Our nation is full of unfortunate people who have never been taught about God. As Christians, it is our duty to be witnesses to Him, to talk about His wonders to those who are ignorant concerning Him. Indeed, we meet many people who know little or nothing about Him.

Of course, it is not an easy task to talk of Him to some people. There are those who despise Him and all of His works. Some people, in fact many people would laugh at you if you were to talk to them about God. This kind of a person is the hardest to cope with. It calls for real missionary work. They must be handled

William Crosby Third Prize

William Franklin Crosby, third prize winner, is spending his first year at the Watkinson School, Hartford, Conn. The son of Mr. and Mrs. Samuel B. Crosby, William was born in Middletown, N. Y., April 1, 1932. In 1937 he began attending school in Salamanca, N. Y., where he remained until he became a chorister at the Cathedral of St. John the Divine, New York City, and entered its choir school in 1942. He was confirmed by Bishop Manning in 1943. In 1944 he won the scholarship prize for the "most improved boy" in the upper school.

After completing his course at the Cathedral Choir School, he received an appointment to a chorister's scholarship from that school and entered the Watkinson School by invitation in October, 1945.

William has been a regular attendant at services and Church school from a



very early age. He is particularly fond of Church music, opera, reading, listening to the radio, and attending good movies.

delicately. They must see for themselves that God is not to be despised or laughed at, but to be loved. They must realize this for themselves, but we must be a guide to lead them to the truth. This must be done, if by no other way, through example. We, as missionaries, are constantly watched. We will not be useless tools if we let them see the light of God through the window of our example.

But let us look at ourselves, as Christians. We are very dirty windows and are by no means perfect. Our lives constantly need improving, for they are so full of sin. The sun hardly ever sets without seeing us crucify Him once more. And look at those around us who profess to be Christians. Watch them stumble blindly through the darkness of sin, completely ignoring the Light of the world, Jesus. A Christian has another duty—to convert those who have already been converted; to convert those who already profess the name of Christ, but do not let Him play an important part in their lives. It is easy to find those who have not been to Mass in months because of their stupidity. These people do not know what it is all about. They do not know the importance or the joy that is in the Holy Mass.

Every Christian should be an imitation of Christ. He is the example and we are to follow Him. We are expected to live as closely to Him as possible. In living in sweet communion with God there is peace and happiness, the happiness that only God can give. If every person understood this, no more missionary work would need to be done. All Christians would follow the banner of Christ and try to be near Him. His will would be carried out as carefully as possible. There would be no need to convert those who have already been converted. If a Christian who has been led astray understands this, no more explaining needs to be done, for he has already been set on the right road; the narrow way that leads to God. If we try

to make people understand these things we shall not be useless tools, but useful in the work of the kingdom.

But when can the fire of the love of God best break into the cold heart of a man? When can a man or a woman realize that the whole idea of God is not just nonsense? There are many times and places where this can happen. He may venture into a church and there realize for the first time what God is all about. Or, it may be at an ordinary time such as when he is walking to work or when he is riding on the bus that he receives the call to mend his ways.

Have you ever noticed a person when he is in trouble or sorrow? It is then that circumstances make an impression on him. A word of consolation or of kindness is a big help and is remembered long in the future. It is then that Christ can begin to pierce his heart and get a foothold on his soul. It is our duty, as Christians and missionaries, to make an effort to comfort others. We show forth God in everything that we do. In comforting someone else when we do not have to, we give a fine impression of God.

But in our efforts to be worthy missionaries we receive a great gift. It is a reward which few people receive. It is a gift that many people crave for but very few are good enough to obtain. It is a gift composed of one of the finest things in this life—happiness. For a Christian benefits spiritually by giving his religion away. He gets great joy by pouring out the very substance of his life, his religion. And what is this wonderful gift? What is this thing that is given to those who are not just useless tools lying around in Christ's great workshop? It is the Creator of the world—God. God comes into our very being. That is our reward. God gives Himself to those who love Him. Yes, I am a missionary and I hope, some day, to receive the great reward—Jesus Christ Himself.



AT NATIONAL CATHEDRAL SCHOOL.

Why Church Schools? — A Student's View

The leading editorial of the educational number is ordinarily given over to a discussion of the special contribution of the Church-related school to the educational scene. The following editorial is no exception; but it is exceptional in that it is the unsolicited and anonymous work of a student in one of the Church schools. The student points out that a straightforward, complete opinion from a student about "school" cannot be had unless it is anonymous. While we do not know the name of the writer, we could perhaps guess her school, from the "internal evidence" (and the postmark!).

STUDENTS rarely express their opinions honestly about school. When a companion asks what we think we usually say, "I certainly am glad that summer vacation is almost here. I hate school!" When older people ask how we like school we say, "It's simply wonderful." And when teachers inquire about the degree of our enthusiasm, we feign indifference. But these are just fronts, created for the benefit of others. There are many boys and girls who don't really like school, and yet we realize that it is part of our growing up, necessary not only to increase our knowledge but to fit us mentally and spiritually to face life with other people.

Church schools are doing much in the way of educating the whole person — making the student strong and alert, not only mentally, but physically, spiritually, and socially. The best way to show this is through a personal example. I attend a boarding school some distance from my home. Emphasis here is placed on the Church and the school as a community. When we first came here we were told about the honor system — that is, when we break certain rules we are responsible for reporting ourselves to the student council, and we must take our punishment. Nobody is expected *not* to break rules, but it takes courage to report it. The honor system helps develop in the student a sense of duty, responsibility, and loyalty as an individual. Through the self-help system we develop a sense of loyalty and responsibility to the school. We all have jobs in the building and the seniors act as inspectors, so that the operation of the whole system rests on their shoulders. The task of proctoring study halls falls to the juniors, who must keep silence for those who are studying. Classes and study hall seem to take up most of the day, and yet there are countless clubs and organizations to suit everybody's tastes. Almost everyone belongs to the guild. Its purpose is to work and pray for others and to help the needy by gifts and offerings. Through the guild Thanksgiving baskets are sent out, a Christmas party is held for orphans, money is collected for missions, there is a spring carnival for charitable organizations such as UNRRA, and work is done wherever it is needed. Since the Church is the center of school life, there is an altar guild, also. Sacristans prepare for Holy Communion and clean up afterwards. They manage special services and serve as acolytes whenever they are needed. The day begins and ends in chapel with a short service of prayers, and courses in Christian doctrine are required of all students.

On weekends we have movies, and occasionally dances and dates, and there is ample opportunity for recreation whether it is in gardening, baseball, or swimming.

Much emphasis has been placed on the world around us. At the time of the crisis concerning the Iranian oil fields a

series of special reports were presented by students and teachers presenting the problem clearly from both sides. The atomic bomb was discussed clearly and in detail, first by the chemistry class, which presented its dangers, and then by the history and Christian doctrine classes, which presented universal and individual answers to the questions about that terrifying weapon. Conference week — a week of studying one universal question — will be devoted, this year, to educating and informing us about China and to further our understanding of our foreign neighbors. We thrash out the race question at least once a week and write essays on juvenile delinquency.

In all these things we are learning to know ourselves, our immediate neighbors, our distant neighbors, and above all we are learning as nearly as possible to understand God, for He is a major part of our school life.

It seems too bad that everyone can't have an opportunity to attend a school like this one, or at least to see it, but the school is run by sisters, and there are many people who do not even realize that there are sisters in the Anglican Church. The orders are doing wonderful work and it seems a pity that there aren't more men and women interested in copying them and trying to carry on the tradition of religious education which they have begun. Universities, colleges, and public schools often seem devoid of any knowledge of Christianity, and yet we live in a nominally Christian nation. There is little racial and religious tolerance shown anywhere in this country, and yet Americans think that they have been chosen to exemplify freedom. The Church has a great opportunity. If it would give to more of its children, whether they are in America or in Japan, an opportunity to see Christianity in action, a chance to have religion taught to them, not just in private boarding schools, but in schools which anyone may attend, if it would reopen some of those schools which were closed because they "weren't practical," the Church might find itself a little bit stronger in the next generation.

We, who are students now, don't want to be branded, before we have had a chance to prove ourselves, as bobby-soxers and giddy, silly, screaming delinquents. We would like to have a chance to show that we can think out world problems; that we do want peace, without sending our young men off to prepare to fight at the slightest provocation; and that God has a place in our Christian lives. But we get our teaching from you, just as you got it from your parents. Sometimes it is right. Sometimes it is wrong. With sound religious training for more of us, in public as well as private schools, more of it will be right and more of us will realize what responsibilities we have, which have been partially ignored.

Of schools, as of most things, it is true that "you get out what you put in." The inspiring picture of Church school life which is given above represents that life at its best; and the best is not a matter of averages. Our anonymous contributor sets a standard for school and home to which neither all schools nor all homes measure up. Yet Church schools and Christian homes can and do, on the average, lead young people to a stronger, saner, richer, and more powerful life based upon the love and the teaching of the Lord of Life. And in that leadership lies the hope of the future of both Church and nation.

The National Council's Parish Portfolio

DEMONSTRATING its responsiveness to clamors throughout the Church for changes in emphases and methods, the National Council's new portfolio of "Parish Helps" for 1946-47, just released for introduction to the clergy at diocesan conferences this spring and summer, is a marvel of clarity, convenience, and typographic craftsmanship.

The manner of its production is as commendable as the product. Early in the year, the heads of all departments and divisions together with the field officers, led by the Presiding Bishop, left their national headquarters in New York for a few days and retreated for communion and conference to St. Martin's House, Bernardsville, N. J. There the criticisms of bishops and parochial clergy were considered — that all had been receiving too much printed matter from "281," that it came too frequently, was sometimes confusing because of overlapping emphases in the various divisions and agencies, and in certain areas was received too late to make early ordering possible for delivery and effective use.

Out of frank discussion of the purpose of the Church, the relative importance of programs and emphases in the light of the Gospel's imperatives, the relevance and merits of available material from all departments and divisions, an outline of the order and contents of the new portfolio was drawn. Worship and evangelism, it was agreed, should come first, followed by a selection of everything each agency had to offer for the Christian education of adults, youth, and children, not overlooking the strategic necessity of training leaders for every phase of the Church's work. The portfolio accordingly was designed to begin with these emphases.

The Presiding Bishop's foreword, written in a strong spiritual vein and conveying the pervading motive of evangelism which we have learned to expect from our chief Father in God, opens with the question, "Can ye not discern the signs of the times?" Bishop Tucker continues: "The signs of the times bring to us a call from God to go forth using all the physical power at our disposal to minister to man's material needs, and a still more urgent call to bring men to Him who alone can qualify them spiritually to be servants of His loving purpose." This unified presentation of "Parish Helps" for 1946-47, it is pointed out, suggests ways and means by which the clergy and the laity in every parish and mission can take their part in enabling the Episcopal Church to make its fullest and distinctive contribution "to help God make this world what He intended it to be." The purpose of the portfolio, the president of the National Council reiterates, "is to suggest ways, developed out of actual experience, for each parish, each diocese, and our national Church to make our lives through the power of the Holy Christ witnesses unto them both in Jerusalem, *i.e.*, in our home community; in all Judea, *i.e.*, throughout our own country; in Samaria, *i.e.*, to all races, and unto the uttermost parts of the world."

THE PORTFOLIO continues with a concise presentation of materials and methods for the fall Every Member Canvass, introduced by the significant sentence: "The Every Member Canvass has just as deep a meaning as we are willing to give to it," and concluding with the words: "As we 'Go Forth' in the Every Member Canvass, we become true mis-

sionaries of Christ throughout the world." To glance quickly over the multi-colored pages of the first half of this new portfolio is to be reminded forcefully that the primary function of the Church is to witness to the Living Christ and His Gospel in worship, word, and life, accompanied always by Christian nurture and practices adapted to the age, interests, and capacities of the group.

The proven value of visual aids to educational processes, developed extensively during the war years by the army and navy, and the rapid progress achieved in picture equipment, including the use of film strips, both silent and with sound, posed additional problems to the Church which our national leaders were determined should not be evaded. Echoing questions asked and answered in the English Archbishops' Commission's report on Evangelism, *Toward the Conversion of England*, they inquired, "Must the Church abdicate from these powerful means of instruction and propaganda, and relinquish them, with their all-pervasive influence, to the forces of secularism?" Of the portfolio's 64 large pages, those numbered 41 to 46 are entitled, "You, too, Can Use Films," "How to Teach with Films," and "Film Strip Program of the National Council." Each page is illustrated with descriptive material which seems to state in concrete terms, "in the use of these modern agencies only the best art and technique can be offered by the Church for the glory and service of God."

Continuing throughout the volume the proposed theme for the year's emphasis, "Go Forth," the remainder of the book consists of graphically executed sections on vocations in the Church, parish organization and special offerings (the United Thank Offering, the Birthday Thank Offering, United Youth Offering, Men's Corporate Gift, Church School Lenten Offering, Good Friday Offering, and the Presiding Bishop's Fund for World Relief). An appendix of sixteen order forms on business reply cards is prefaced by this practical explanation: "Writing orders carefully and legibly, supplying all information requested, and mailing early, well in advance of the dates given, will assure you that material will be on hand when you want to use it. The stub remaining in the book may be used to note details of your order for your own record." That phrase, "when you want to use it," and the index, with cross references, "Where to Find it," on the inside front and back covers, are typical of the completeness of this thoughtfully planned, skillful production.

This 64-page manual, handy for desk use and all-the-year 'round reference, indexed so that the busy parish priest or trained lay worker can turn to it quickly and find exactly what it contains to meet his current need or future plans, is an exceptionally creditable product of the corporate thinking and experience of the National Council's present leadership.

The Right Approach to Unity

WE TAKE great pleasure in publishing Bishop Strider's article on Church unity in this issue. We feel that it indicates the proper approach towards the question of unity with our Presbyterian brethren. It should go far toward allaying the hysteria and wishful thinking of the short-sighted proponents of the demand for "union now" who have been flooding the Church with pamphlets and periodicals, demanding

that General Convention take immediate action to inaugurate a united Church or else put an end to all negotiations.

Bishop Strider quite rightly indicates that the Declaration of Purpose adopted jointly by the Episcopal and Presbyterian Churches does not commit either Church to any particular plan but does commit both to a continuing effort to achieve organic union. He does not hesitate to denounce the "loose talk . . . which suggests that our Church somehow has not acted honorably in the matter."

It is not necessary for us to comment further on Bishop Strider's article, which puts first things first and clarifies the entire situation. We hope that Churchmen generally, and particularly all bishops and clerical and lay deputies to General Convention will read and ponder carefully what the Bishop says about this important matter.

American Mother

WE DO NOT usually accord special recognition to Mother's Day in the columns of *THE LIVING CHURCH*. It has become too much of a commercialized flowers-and-candy sentimental day; and the Church has its own Mother's Day in the feast of the Annunciation, when all mothers are honored in the reverence paid to the Mother of Our Lord. But we cannot let pass without comment the designation by the Golden Rule Foundation of Mrs. Emma C. Clement as "American Mother of 1946."

Mrs. Clement is a member of the Negro race, the granddaughter of a slave. But she was not selected in a conscious effort to honor a racial minority, or to promote interracial goodwill. She was selected because, of those nominated, she was judged to have made the most distinguished contribution to the welfare of America, through her own life and those of her children. The record is a truly notable one: One son is a college president, one a professor of physics in another college, one a Red Cross field director, one an army chaplain and theological teacher. One daughter is executive secretary of her

Church's missionary society, one the wife of the chief of an educational foundation in Haiti, and one a college English professor. Mrs. Clement herself, widow of a bishop of the African Methodist Episcopal Church, is active in many phases of the work of her Church.

It seems to us that the Foundation has made an excellent selection, as it did last year in designating one of our own most prominent Churchwomen, Mrs. Harper Sibley. We gladly join in the recognition of Mrs. Clement as the "American Mother of 1946."

Afterthoughts

DEAR "LIVY" OF THE LIVING CHURCH:

The Catechism tells us to order ourselves lowly and reverently to all our betters. It is in this spirit that I presume to address you, O Illustrious Office Cat of the leading Church paper in America. I have always admired you from afar, Livy, for I too have an affinity for papers, printed, written, or blank — and am never more at home than when sprawled on one or more sheets with an ink bottle handy to push over and a good fountain pen to chew at.

Well, now to get down to business: my Missus one day found me spread over an open copy of *THE LIVING CHURCH*, purring to beat the band, and when she gently lifted me off, what do you think? The page just under me contained that article in the November 4th number, entitled *Do Animals Survive?* Do you wonder I purred? That wonderful Reverend D.M.-B. Bless his dear ecclesiastical heart.

My Missus gets all "het up" over some of the letters to the editor printed in *THE LIVING CHURCH* and says that the Editor's Comments, when the editor does comment, are the best part of that section.

She likes poetry, but sometimes when the poems get too super-modern, she says that they remind her of the buildings she saw at the Century of Progress Exhibition on the Chicago lake front a few years ago: it would take a century, if not more, to figure them out.

She has sent in some verses herself. (I upset her ink bottle once or twice in the process, but that didn't seem to discourage her), but she says she doesn't like to sign her own name, she is that shy — doesn't like the publicity. But that shouldn't make a bit of difference to her, for everything she sends in comes back anyway.

Now I'm not that shy; four-footed, 14-pounded feline that I am. So wishing you success at all the office mouse-holes, I hereby boldly sign myself,

MACARTHUR DELUXICAT,
(In common parlance "Mac").

LIVY THE OFFICE CAT, as disrespectful of our friends as of our foes, placed a paw on a poster which came into the office the other day. It advertised a dinner with addresses on the theme, "The Layman Speaks" . . . "\$4.50 per person." "I know what the layman will say, at that price," said Livy. "What?" we said. "Ouch!" said Livy.

A PICTURE OF PALM TREES in the April *Forth* (page 12) was turned upside down in the copy which came to the L.C. office. The caption read: "The Church today is sending many new missionaries overseas. . ." Livy, however, thinks he has a better caption: "These who have turned the world upside down have come hither also" (Acts 17:6).

ST. FRANCIS IN THE RUINS*

THE Poverello stands alone among
The ruins. Now the planes have come and gone.
We heard the thuds, the crash. We saw smoke flung
Aloft. One splintered tree now clings upon
The pit's rough edge. The mass beyond the ditch
Lies stripped of all the sacramental wraps
That mark a house of God. St. Thomas' niche
Is bare, and Dominic is dust. On scraps
Of masonry that one small figure stands
Erect, at home again, without the show,
Once more among the fallen chapels, hands
Upon his cross, those builder's hands that know.
Poor Builder of Assisi, work again,
Your prayerful hands in hands of modern men.

ELEANOR T. M. HARVEY.

*The old Spanish Santo Domingo Church, Manila, was destroyed by Japanese bombing on December 27, 1941. This poem was written originally by Mrs. Harvey while a prisoner with her husband, the Rev. Benson H. Harvey, in Manila.

Preliminary Thoughts on Church Unity

By the Rt. Rev. Robert E. L. Strider, D.D.

Bishop of West Virginia

SURPRISE and regret have been expressed that the report of the Joint Commission on Approaches to Unity has not yet appeared. The regret is no doubt shared by members of the Commission; but understanding friends of the cause of Church unity will be patient a little longer, remembering that the subject is extremely complex, that a thoughtful, carefully drawn report will be more useful than one which does not squarely face the issues, and that the Episcopal Commission and the Presbyterian Department should make every effort to move in step.

In the meantime, before the Commission's proposals are laid before the Church, a few introductory and general observations may be appropriate. The author of this article, however, wishes to make clear at the outset that he is speaking not for the Commission, but only for himself.

No TIME SCHEDULE

First, let us review the Declaration of Purpose, adopted by the General Convention (*Journal*, 1937, p. 379), and by the Presbyterian General Assembly, what it says and what it does not say. Recent utterances indicate confusion of thought on the subject. The Declaration says, "The two Churches . . . formally declare their purpose to achieve organic union," and goes on, "the two Churches agree to take immediate steps toward the framing of plans whereby this end may be achieved."

It should be noted that there is no reference here to a time schedule within which organic union will be achieved. The two Churches declare their purpose to achieve union but they are not obligated by the language used to do so within any specified number of years. The closing sentence does pledge "immediate steps towards the framing of plans"; but only steps towards the framing of plans, not the completed plans themselves, are to be "immediate." It is therefore unfair that those who advocate proceeding slowly and cautiously in this enterprise should be accused of violating the declaration of purpose. That declaration must not be used as a whiplash to drive us into action more speedy than the seriousness of the undertaking will permit. Churchmen who desire to see the Episcopal-Presbyterian union consummated within ten years, and those who believe it should take very much longer, may with equal justification profess their adherence to a stated purpose which was wise enough to make no mention of a temporal *terminus ad quem*.

Neither does the Declaration of Purpose commit either Church to any particular plan. Immediate steps towards formulating a plan were taken, and further steps are now being taken; but as various schemes emerge we can consider ourselves free to accept, to revise, or to reject them without having our loyalty to our pledged word impugned. Ultimately, God helping us, a plan acceptable to both Churches will be found, but until it is found we

shall not be too deeply disturbed if now and then an ill-natured controversialist arises to question our motives and to call us ugly names.

The now historic Declaration commits each Church to a continuing effort to achieve organic union. If one effort fails we shall make another, and if that fails we shall make still another. We shall never give up hope of finding the way no matter how long it takes. For either Church to become discouraged and break off negotiations would be a violation of the 1937 Declaration, and it is devoutly hoped neither will do so.

THE QUESTION OF SINCERITY

In the second place, it is time some one spoke in justification of the course pursued by the Episcopal Church in these negotiations. Much loose talk has been heard which suggests that our Church somehow has not acted honorably in the matter. Dr. Van Dusen's recent—and many think unfortunate—article in the *Witness* suggests that we have used evasive tactics, and likens us to an adolescent schoolgirl who in leap-year is unable to make up her mind about her boy friend. This article also significantly remarks, apropos of Episcopal strategy, that "there is a kind of covert insincerity . . . which is really a form of ethical irresponsibility. And it must be questioned whether it is less blameworthy than overt hypocrisy." These uncharitable remarks are presumably put forward in the effort to improve relations between the two Churches!

Granted that mistakes have been made by our Joint Commissions including the present one, and by the Presbyterian Department also, Episcopal handling of this issue has not been evasive nor ethically irresponsible nor hypocritical. We in conference with our Presbyterian confrères have been seeking a plan, as we promised we would. Different plans—no fewer than four—have been proposed, but thus far none has been found which could possibly have passed General Convention by a vote large enough to be considered conclusive, if indeed it could have passed at all. More than once, proposals have been made to the Presbyterians and by them rejected on the ground that no substantial majority could be obtained for them in the General Assembly. This complex issue has not been handled with consummate skill in either Church, but since when did an effort to plan wisely and to follow correct strategy become synonymous with hypocrisy and unworthy evasion? We must not permit ourselves to be diverted or confused by a not uncommon type of debate which substitutes name-calling for sober argument, and which often proceeds from consciousness of a weak position.

THE PROCEDURE AT CONVENTION

Thirdly, something should be said as to the procedure which may best be followed in the forthcoming General Convention.

Dr. Van Dusen essays to tell us what that procedure must be, but he will forgive us "evasive" Episcopalians if we insist upon our right to determine our own policies in our own Convention. Bishop Dun and the group for whom he has spoken attempt to confront the Church with a dilemma: "Do it now, or we had better not try to do anything." The horns of this dilemma can easily and honorably be avoided. "Do it when the Church is ready, and after the great body of our laity has studied the proposals and registered judgment thereon" would on the face of it appear to be sounder and wiser than "do it now." The other horn of the dilemma is equally unreal. We could not give up all idea of doing anything without repudiating the Declaration of Purpose which, as already pointed out, pledges us and the Presbyterians to a continuing effort. Limitations of space forbid a detailed discussion of the proposal that we proceed at once to the writing of a constitution for the united Church, beyond the statement that it appears to some of us curiously illogical. How could we write a constitution before reaching an understanding among ourselves and with the Presbyterians on those historical, liturgical, and theological matters which will be determinative of the nature and structure of the united Church? The time to lay the foundation is before, not after, the house is built.

Many of us are hoping that the proposals of the Joint Commission will be considered worthy to receive the general and preliminary endorsement of General Convention, without definitive action being asked for or taken in 1946. The plan thus tentatively approved could be officially sent down to the dioceses for study and report during the next triennium. The Lambeth Conference could also be consulted. Further action by the Convention of 1949 would then be based upon the judgment arrived at through three years of study and discussion. It is our understanding that the Presbyterian General Assembly will take no final action on the recommendations of its department until those recommendations have been referred to the presbyteries for study and report.

Finally, it is earnestly hoped that the harshly critical temper of some who have written and spoken on this crucial issue will find few imitators. To question motives and recklessly to toss opprobrious epithets around will get us nowhere. Is it expecting too much that Churchmen should trust their fellow Churchmen? We are all of us trying to be loyal to the truth as we see it, and we shall have to be considerate of each other. Ultimately the way we seek will be discovered, and it will be a road broad enough for all Anglicans, all their Presbyterian brethren, and ultimately all Christians of whatever name to travel as friends together. In the meantime we shall need, in the ranks of clergy and laity alike, statesmanship, patience, and a vast deal of Christian charity.



BOOKS

REV. HEWITT B. VINNEDGE, PH.D., EDITOR

Study of I St. Peter

THE FIRST EPISTLE OF ST. PETER: The Greek Text with Introduction, Notes and Essays. By Edward Gordon Selwyn. London: Macmillan, 1946. Pp. 517. \$6.

The essentials of the ministry are often thought to be preaching the Word and administering the Sacraments; and these essentials have been reflected in modern study of the apostolic preaching and of the eschatological sacramentalism of the early Church. One important element has often been neglected, however: the apostolic teaching. Something of this neglect has been made up in recent years with the appearance in 1940 of Archbishop Carrington's *The Primitive Christian Catechism* and now in 1946 of Dean Selwyn's *I St. Peter*.

This book is not primarily concerned with catechism, of course; it is a very full and elaborate commentary on the epistle, with 115 pages of introduction, 242 pages of additional notes and essays, and a full index. The commentary itself is excellent. Linguistic and historical problems are adequately discussed, and illustrations are given not only from ancient but also from modern literature. In the Dean's view I St. Peter speaks not only to the ancient Church but also to us. An exclusively historical exegesis does not fully meet the needs of Christians. The notes and essays, especially the latter, are very interesting. Essay I ably discusses I St. Peter 3: 18-4: 6 and certain aspects of the development of doctrine in regard to the Descent into Hades; but J. Kroll's *Gott und Hölle* (1932) should have been used. Essay II, "On the Inter-relation of I Peter and the other N. T. Epistles," reviews Dr. Carrington's theory of their use of underlying catechetical forms, and further develops it. This essay will repay careful study, especially in regard to the synoptic tables of parallels. An appended note by Dr. D. Daube suggests that the use of participle for imperative is essentially Semitic; this seems convincing.

Some of Selwyn's conclusions are as follows. St. Peter and Silvanus wrote the epistle at Rome in A.D. 63 or early 64. It is one epistle rather than (as Streeter held) two; it is based on a homily which is more likely to be eucharistic than baptismal. It is addressed to mixed communities of Jews and Gentiles. The evidence which Perdelwitz found in it for the influence of mystery religions can be explained in terms of the Old Testament and contemporary Judaism. And the technical legal language concerning the persecution of Christians which Ramsay thought necessitated a late date is not really technical at all. Selwyn compares the extra-legal, informal activities of the Gestapo.

His insistence on Petrine authorship is not altogether satisfactory. It is difficult to imagine that he has really weighed the objections to it, and his convenient ascrip-

tion of large parts of it to Silvanus is difficult to accept. His comparison of I St. Peter with the Petrine speeches in Acts (pp. 33-36) neglects H. J. Cadbury's demonstration in *The Beginnings of Christianity* (V, pp. 413-15), that the speeches of St. Peter find parallels in the Pauline epistles, while sometimes the speeches of St. Paul can be paralleled in I St. Peter. But Selwyn's insistence on the reality of persons in the early Church, persons with personalities, is a valuable corrective to modern overemphasis on "tendencies." As Prof. A. D. Nock has observed, a *Gemeinde* never wrote anything.

What I have said concerning Dean Selwyn's theory of authorship (which is accompanied at times by a somewhat subjective interpretation of St. Peter's thoughts, e.g. on p. 27) need not be considered as detracting from the value of his exegesis, which usually does not involve the question of authorship. The commentary is thoroughly religious as well as critical, and in the interpretation of the religious documents of the New Testament such an emphasis or rather combination of emphases is absolutely necessary. I St. Peter is the homily of one to whom the example and the teaching of Jesus were all-important. Selwyn's commentary shows us how and why this was so. ROBERT M. GRANT.

Free Churchman in Orders

RIVER OF YEARS. By Joseph Fort Newton. Philadelphia: J. B. Lippincott Co., 1946. Pp. 390. \$3.

Few preachers of today had a more varied and more distinguished career among the different Christian communions than has Dr. Joseph Fort Newton. Though he was brought up a Baptist of the stricter sort in the middle west, he soon became a theological liberal and has maintained that general position ever since. He admits that he has been called "an ecclesiastical polygamist."

"Deliberately and of set purpose I have gone from church to church, from room to room in my Father's House, leaving doors open behind me, even when they were slammed in anger—the doors of Baptist, Disciples, Universalist, Congregationalist churches."

At one time he was called to lead Dr. W. E. Orchard's famous Free Catholic King's Weigh House Chapel, London. This he refused because the doctrine there believed was too sacramental. At another time he was called to the City Temple, London. This he accepted. It was here that he called Miss Maude Royden to be associated with him in that famous pulpit. It was here that she began her career as England's foremost woman preacher.

Some years later when Dr. Newton had returned to America, the late Bishop Garland of Pennsylvania invited him to enter the Episcopal Church. He assured the Bishop that the idea had not occurred to him before, but under the Bishop's in-

sistence he decided to be ordained a priest. For one whose sacramental philosophy is so fluid as to admit that there are not just two or seven, but "5000 sacraments" the prophetic and priestly ministry seem to be interchangeable. Dr. Newton's ordination met with much criticism from many of his old liberal friends who accused him of becoming a sacerdotalist. To this he replies:

"I have always been a high churchman—tall enough to see over any wall of sect or party fence ever built. . . . A debate about ideas can be exciting, if ideas are important; but an argument about millinery is as dull as ditch-water. . . . A sacramentalist, yes—only I would say that there are five thousand sacraments; a sacerdotalist, no. I am not interested in apostolic succession, but in a succession of apostles."

As a university preacher, as writer of popular books on Lincoln, on the art of living and on Masonry, as columnist for newspapers, and as interpreter of America to England and England to America, Dr. Newton is almost as well known as Dr. Fosdick and Dr. John Haynes Holmes, and for somewhat similar reasons.

His autobiography would not have been written, he says, had not the editor of the *Churchman*, Dr. Guy Emery Shipley, urged him to do it. It would be hard to find a book where the distinctions between the Free Churches and Anglicanism are so completely effaced. F. H. O. BOWMAN.

Sermon Aids for Lay Readers

SEED FOR SERMONS. By Jerome O. Williams. Nashville, Tenn.: Broadman Press, 1945. Pp. 134. \$1.25.

This little book of sermon outlines, by a Baptist minister, is dedicated to "The preachers and Christian workers who have not had the privileges of college and seminary training."

The idea of the book is good. Texts are taken from the Bible, and brief outlines suggested. The outlines can be easily used as a basis for a sermon or a talk. They can be readily memorized. There is one for each Sunday of the year. Some of the outlines are very good, such as: "The Child in the Midst," "Desires of David," "The Lift of Love," and others.

While the outlines are usually logical, they do not always stick to the text, or to the context from which the text is taken. Some of the material is confusing, such as the statement: "It is necessary for the soul to be born into the spiritual realm. Those who trust in . . . reading the Bible, attending church, being baptized, observing the Lord's Supper, ministering to the poor, for their spiritual life disregarded the words of Jesus" (p. 8). The greatest criticism lies in the fact that there is a sameness running through almost all of the outlines. To use them Sunday after Sunday with the same congregation would make one's preaching narrow and restricted.

As one looks over this book he is struck with the need for a similar book, or books, as simple and as usable, on such subjects as the Church Year, the teachings of the Office of Instruction, and the Christian life in general.

E. DARGAN BUTT.

The Episcopal Evening College In Biziadelphia

An Account of a New Experiment

By a College Teacher

I HAD just been reading in the *Inquirer* about the crisis facing the nation's schools—how the larger universities had been obliged to turn away thousands of applicants for the next term because of lack of space. Temple University, for example, had taken only 500 of the 2800 who had sought admission. Ohio State had turned away 5000. "Educators point out," continued the writer of the article, "that even if the small rural colleges were able to absorb 250,000 additional students, the problem wouldn't be solved. There still would be an estimated 200,000 veterans to be absorbed by next September, and perhaps the same number of civilian high school graduates. The one fact on which all educators agree is that the colleges are swamped, and that corrective measures must be taken quickly."

My mind began to wander to the ten or twelve large downtown Episcopal churches and their commodious parish houses, now maintained only by endowments and almost empty on Sundays because of shifts in the city's population. "What a waste," I thought. "What a betrayal of Him who urged that even the fragments be gathered up and put to use!" Then my eye fell on a neat advertisement among a great many of like character: "REGISTRATION WEEK OPENS AT THE EPISCOPAL EVENING COLLEGE ON MONDAY NEXT. Call or send for catalogue. Classes start February 11."

"Look," I shouted to my wife, who had long maintained that the Episcopal Church was becoming intellectually and spiritually bankrupt. "Look at that! And right here under our noses, too!"

The new experiment was outlined briefly. The beautiful cathedral-like Church of the Almoner and its large and roomy parish house had been converted into a small Church college. A competent faculty had been assembled, and courses were being offered in Church history, ethics, philosophy, psychology, the Bible, moral and dogmatic theology, apologetics, pedagogy, and literature. The advertisement addressed itself especially to Church school teachers, vestrymen, lay readers, social workers, and GI's with a desire to test their vocation for Christian service. But only laymen were eligible for the rich variety of two-hour evening courses, which were conducted like those in the near-by universities. The tuition rates were reasonable. I observed that a certificate of graduation would be granted to all who would complete the gamut of courses classified under "Christian Culture and Civilization."

"Well!" I said half aloud. "Who ever thought that the old Church of the Almoner could be used so fittingly for the greater glory of God? Last year, when it lost its rector, it was the very picture of death. Now, I imagine young life will stream in and out of its doors, bringing joy to the angels whose little faces peer from the exquisitely carved cornices.

There will be joy, too, doubtless, in the next world among those whose ashes now lie entombed in the transept." (I don't often wax sentimental, but here was something that justified a little overflow of emotion.) Then, in a louder voice, I said to my still unconvinced wife: "Never tell me that the Episcopal Church is an old, rudderless Ark that cannot be steered decisively and promptly!"

As I reached for a cigar, my eye fell on some lines of small print—the names of the faculty. "Why, they are all parish priests of this city," I exclaimed. "I've met most of them. And they all have Ph.D. degrees. S— has his from Pennsylvania; McG—'s and H—'s are from Yale; E— got his from Harvard. I knew, of course, that Fr. D— had his from Chicago. Now wasn't that smart of the diocese to put its intellectual forces to work in the right place? You ask about Churchmanship? Why—all levels are represented on the faculty. It's a cross-section of the Pecusa herself!"

* * *

Perhaps I was foolish to go without my lunch, but I wanted to see the new dean. After a five-minute walk from the Blobb Street subway, I found myself comfortably seated in his little office in the old rectory. As the dean started to talk, the heroism of those who had begun the venture made my heart skip a beat. The professors, he said, had all contributed their services for the duration of the two-year experiment. Their parish work would keep them busy enough, but they seemed glad to have the opportunity to help the Church once more regain a toe-hold in education. They felt that the Christian army had retreated far enough. Moreover, it appeared that the diocese had plans and a vision. "If all goes well, and we think it will," said the dean, "the diocese hopes to establish a fully-accredited four-year college of liberal arts—one that confers the degree of Ph.B. It has resolved that Church colleges shall not die."

THE FINANCIAL SUPPORT

"You are bound to have expenses," I said to the dean. "How will you handle them?"

"The fabric is maintained entirely by endowments and is perpetually insured. With the trustees of the Almoner completely behind us, there is no problem about buildings and grounds. Beside the

CHURCH CALENDAR

May

12. Third Sunday after Easter.
19. Fourth Sunday after Easter.
26. Fifth (Rogation) Sunday after Easter.
27. Rogation Day.
28. Rogation Day.
29. Rogation Day.
30. Ascension Day.
31. (Friday.)

income from tuition fees, we have grants from the Corporation for Christian Work in Educational Institutions, the Church Society for College Work, and the diocesan department of Christian education. Their money cannot be better used, do you think?"

I heartily agreed. "But what about your student enrolment? What kind of people are applying to you?"

"We now have 150 Churchmen representing 45 parishes of the city, and there are 25 others who are not of the Church at all, but who are desirous of learning about her history and theology as a cultural background for specialized study in English history and literature. They say they cannot secure courses like these in any of the schools of liberal arts. Imagine that! Not a bad beginning, I think, and already we are having intimations of a September boom! I was sealing some letters to fall registrants as you entered. Yesterday I had a note from an energetic priest in the northern part of the state, who is thinking of starting a parochial school as an experiment in religious education. He is turning to us for the training of his teachers. Some of the other clergy want to take courses, but we have adopted a policy that our school is only for the laity. We recommend that priests take refresher courses at the seminaries."

"Have you any particular model in mind, or are you starting out on an uncharted path?"

"We have plans," said the dean, "and at the moment we are studying several experiments in adult education which have been made within the last ten years in the Church of England. We are also canvassing the more progressive dioceses of the American Church for suggestions. By the way, the National Council has become interested. It will contribute an expert on missions to teach a semester course next fall. By 1948, we think we shall be ready to announce. . . ."

* * *

My eyes suddenly began to feel uncomfortable, as if the dean were giving me the "third degree" with a very bright light. I opened and shut them several times eventually to realize that the morning sun was streaming in through the open window. Then I had the uncomfortable feeling that I had slept past an alarm. I threw back the covers and found myself in the familiar precincts of my bedroom. The aroma of coffee was wafted up from the kitchen below. There, in the rocker, where I had tossed it on the preceding evening, was the copy of the *Inquirer*. I lazily picked it up and scanned the educational page. There was the article about the crowded conditions in our universities. There were the advertisements of the city schools. But where was the announcement about the new Episcopal Evening College? It had vanished.

Annotated List of Church Schools

BELOW are listed geographically, by provinces, the educational institutions in the United States having close affiliation with the Episcopal Church. The list includes a few schools which, though they have no definite Church connection, are specially interested in some unofficial way in the Episcopal Church.

Asterisk (*) indicates no reply to questionnaire.

PRIMARY AND SECONDARY

BOYS

(Province of New England)

Connecticut

*Cheate School, Wallingford, Conn.

Kent School, Kent, Conn.; 1906; head, Rev. W. S. Chalmers, OGS; chaplain, same; pupils, 305; faculty, 28; boarding; ages 12-18; grades 8-12; tuition, 0-\$1500 according to parents' ability to pay; boys are accepted for admission to the two lower forms only; college preparatory; special emphasis, self-help; accredited, St. of Conn., N. E. Coll. Ent. Cert. Bd.

Pomfret School, Pomfret, Conn.; 1894; head, Dexter K. Strong; chaplain, Rev. Robert H. Parkes; pupils, 130; faculty, 17; boarding; ages 12-18; grades 8-12; tuition, \$1550; college preparatory; accredited, N. E. Adm. Bd.

*Rectory School, Pomfret, Conn.

*Salisbury School, Salisbury, Conn.

*South Kent School, South Kent, Conn.

Watkinson School, Hartford, Conn.; 1857; head, Rev. Nicholas M. Feringa; chaplain, Rev. Charles Geerts; pupils, 75; faculty, 5; boarding; ages 10-18; grades 5-12; tuition, \$500 to \$800; for those gaining Watkinson scholarships tuition is \$300; college preparatory.

Wooster School, Danbury, Conn.; 1926; head, Rev. John D. Verder; chaplain, same; pupils, 80; faculty, 9; day and boarding; ages 11-19; grades, 7-12; tuition, \$1200 boarding; \$500 day; college preparatory; special emphasis, self-help; accredited, N. E. Coll. Cert. Bd.

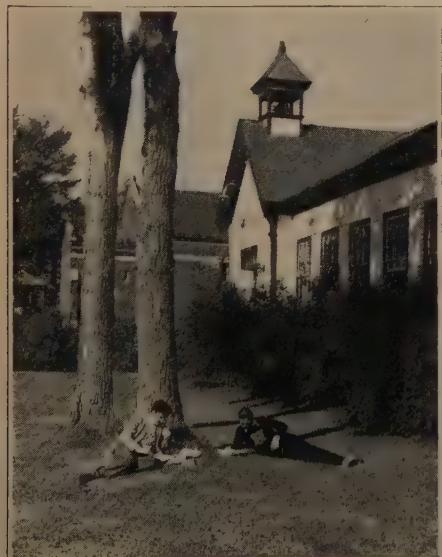
Massachusetts

*Brooks School, North Andover, Mass.

*Groton School, Groton, Mass.

*Lenox School, Lenox, Mass.

St. Mark's School, Southborough, Mass.; 1865; head, Rev. William Brewster; chaplain, Rev. Michael Martin; pupils, 193; faculty, 30; boarding; ages 12-18; grades 7-12; tuition, \$1500; college preparatory; special emphasis, classics; accredited, N. E. Coll. Ent. Cert. Bd.



HOLDERNESS SCHOOL: A close fellowship under conditions that promote growth in responsibility.



MALCOLM GORDON SCHOOL: In the historic Highlands of the Hudson.

New Hampshire

Holderness School, Plymouth, N. H.; 1879; head, Rev. Edric A. Weld; pupils, 75; faculty, 11; boarding; ages 12-18; grades 8-12; tuition, \$1100; college preparatory; special emphasis, small classes, training in responsibility, self-help, athletics; accredited, N. E. Coll. Ent. Cert. Bd.

St. Paul's School, Concord, N. H.; 1856; head, Rev. Norman B. Nash, D.D.; 5 clerical masters on staff; pupils, 440; faculty, 55; boarding; ages 12-18; grades 7-12; tuition, \$1400; college preparatory; special emphasis, classics, modern languages, history, sciences; accredited, C.E.E.B., Sec. Ed. Bd., Ed. Records Bureau.

Rhode Island

St. Andrew's School, Barrington, R. I.; 1893; head, Rev. Irving Andrew Evans; chaplain, same; pupils, 100; faculty, 24; day and boarding; ages 8-18; grades 3-12; tuition, \$650 boarding; \$300 day; college preparatory, general, and vocational; special emphasis, a 12-month program, trade courses to enable boys to earn their way through college; accredited, St. of R. I.

St. Dunstan's School, Providence, R. I.; 1929; head, Roy W. Howard; chaplains, Rev. Clarence Horner and Rev. John V. Butler, Jr.; pupils, 140; faculty, 10; day; ages 6-15; grades 1-9; tuition, grades 1, \$175; 2&3, \$225; 4, 5, 6, 7, \$300; 8&9, \$350; elementary and junior high courses; special emphasis, academics, Christian education, and music; accredited, all students are tested and scored by the Educational Records Bureau of New York.

*St. George's School, Middletown, R. I.

*St. Michael's School, Newport, R. I.

(Province of New York and New Jersey)

New Jersey

*Freehold Military School, Freehold, N. J.

*Morristown School, Morristown, N. J.

St. Bernard's School, Gladstone, N. J.; 1900; head, Rev. Robert L. Clayton; pupils, 80; faculty, 16; boarding; ages 12-18; grades 7-12; tuition, \$750; course, general, classical, scientific.

New York

*Cathedral Choir School, Cathedral Heights, New York City.

Barrow School, New Lebanon, N. Y.; 1930; head, C. Lambert Heyninger; chaplain, Rev. Malcolm W. Eckel; pupils, 60; faculty, 11; boarding; ages 13-22; grades 9-12; tuition, \$1250; college preparatory; special emphasis, small classes, special attention to each student; accredited, N. Y. St. Bd. of Regents, Sec. Ed. Bd.

DeVeaux School, Niagara Falls, N. Y.; 1852; head, Rev. William S. Hudson; chaplain, same; pupils, 110; faculty, 10; day and boarding; ages

(Province of Washington)

Delaware

St. Andrew's School, Middletown, Del.; 1929; head, Rev. Walden Pell II; chaplain, Rev. George Culleney; pupils, 183; faculty, 18; boarding; ages 12-18; grades 8-12; tuition, \$350 to \$1200; college preparatory; special emphasis, religious education, self-help; accredited, Middle States Assn.

District of Columbia

St. Alban's School, Washington, D. C.; 1907; head, Rev. A. H. Lucas; chaplain, Rev. James Henderson; pupils, 300; faculty, 30; day and boarding; ages 9-18; grades 4-12; tuition, \$600 day; \$1050 boarding; college preparatory; accredited, Middle States Assn.

Maryland

*St. James' School, Lydia, Md.

*St. Paul's School, Baltimore, Md.

Pennsylvania

*Church Farm School, Glen Loch, Pa.

Episcopal Academy, Philadelphia, Pa.; 1785; head, Dr. Greville Haslam; chaplain, Mr. Elbert K. St. Claire; pupils, 525; faculty, 42; day; ages 5-19; grades, pre-kindergarten to 12; tuition, \$180-\$480; prices vary with grades in ascending order; college preparatory; special emphasis, character building; accredited, Middle States Assn.

*Meadowbrook School, Meadowbrook, Pa.

*Mercersburg Academy, Mercersburg, Pa.

St. Peter's Choir School, Philadelphia, Pa.; 1834; head, Harold W. Gilbert; chaplain, Rev. F. W. Blatz; pupils, 46; faculty, 8; day; ages 8-15;



Drucker-Hilbert.

ST. THOMAS': Hobby shop.

grades 4-9; tuition, \$150; academic: special emphasis, choir training.

*Valley Forge Military Academy, Wayne, Pa.

Virginia

Christchurch School, Christchurch, Va.; 1921; head, Rev. S. Janney Hutton; chaplain, Rev. David H. Lewis, Jr.; pupils, 55; faculty, 6; boarding; ages 12-18; grades 7-12; tuition, \$750; college preparatory; special emphasis, thorough preparation in small classes, outdoor recreation; accredited, Va. St. Bd. of Ed., Southern Assn. of Coll. and Sec. Schls.

Episcopal High School in Virginia, Alexandria, Va.; 1839; head, A. R. Hoxton; pupils, 230; faculty, 19; boarding and day; ages 13-19; grades, high school level; tuition, \$1000; sons of clergy, \$500; college preparatory.

St. Christopher's School, Richmond, Va.; 1911; head, Rev. John Page Williams; chaplain, same; pupils, 355; faculty, 9; day and boarding; ages 5-20; grades, kindergarten-12; tuition, day \$115 to \$325; boarding \$775; college preparatory; accredited, Southern Assn. of Coll. and Sec. Schls. St. of Va. Dep't. of Ed.

*St. Stephen's Episcopal School for Boys, Alexandria, Va.

Virginia Episcopal School, Lynchburg, Va.; 1916; head, George L. Barton, Jr.; chaplain, Rev. Marshall M. Milton; pupils, 100; faculty, 10; day and boarding; ages 12-19; grades 8-12; tuition, \$800 boarding; \$275 day; college preparatory; accredited, Va. St., and So. Assn.

(Province of Sewanee)

North Carolina

*Christ School, Arden, N. C.

*Patterson School, Legerwood, N. C.

South Carolina

*Porter Military Academy, Charleston, S. C.

Tennessee

*St. Andrew's School, St. Andrews, Tenn.

*Sewanee Military Academy, Sewanee, Tenn.



ST. JOHN'S SCHOOL, SALINA: 58 years of tradition.

(Province of the Midwest)

Indiana

*Culver Military Academy, Culver, Ind.

Howe Military School, Howe, Ind.; 1884; head, Col. Burrett B. Bouton; chaplain, Rev. Robert J. Murphy; pupils, 280; faculty, 30; boarding; ages 10-18; grades 5-12; tuition, junior school \$1000; high school \$1100; college preparatory; accredited, North Cen. Assn.

Michigan

Cranbrook School, Bloomfield Hills, Mich.; 1926; head, Rev. W. Brooke Stabler; chaplain, Rev. Walter H. Young; pupils, 300; faculty, 84; day and boarding; ages 11-20; grades 7-12; tuition, \$555 day; \$1350 boarding; college preparatory; special emphasis, exceptional opportunities in arts, crafts, and sciences; accredited, Univ. of Mich., and all leading colleges.

Wisconsin

*Northwestern Naval and Military Academy, Lake Geneva, Wis.

St. John's Military Academy, Delafield, Wis.; 1884; head, Brig. Gen. Roy F. Farrand; chaplain, Rev. Merrill Otis Gruber; pupils, 440; faculty, 45; day and boarding; ages 12-19; grades 8-12; tuition, \$200 day; \$1200 boarding; college preparatory, Latin, English, science, commerce; special emphasis, scholastic development, military training, athletics; accredited, North Cen. Assn.

(Province of the Northwest)

Minnesota

*Breck School, St. Paul, Minn.

St. James' Military School, Faribault, Minn.; 1901; head, Marvin W. Horstman; chaplain, Mr. Harold Roach; pupils, 45; faculty, 7; boarding; ages 7-15; grades 2-8; tuition, \$870; uniforms, books, and incidental account additional; general courses necessary for an elementary grade school according to the Minnesota State Course of Study, plus the extra materials possible because of small classes, departmentalized work throughout grades 6, 7, and 8; special emphasis, reading, phonics in lower grades, study habits, thorough concentration developed in small classes with individual attention; students accepted by all state schools and private secondary schools.

Shattuck School, Faribault, Minn.; 1860; head, Rev. Donald Henning; chaplain, Rev. Joseph M. McKee; pupils, 230; faculty, 25; boarding; ages 13-18; grades 8-12; tuition, \$1000 8th grade; \$1265 high school; college preparatory and ROTC; special emphasis, academic; accredited, Nat. Counc. of Ind. Schools, Univ. of Minn.

(Province of the Southwest)

Kansas

St. John's Military School, Salina, Kans.; 1887; head, Colonel, the Rev. R. L. Clem; chaplain, Rev. R. K. Nale; pupils, 110; faculty, 12; boarding; ages 10-18; grades 6-12; tuition, \$795 grades

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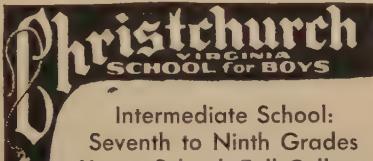
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hensive field trips. Tuition and board
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Texas

*St. Luke's School, Austin, Texas.

(Province of the Pacific)

Arizona

*Prescott Preparatory School, Prescott, Ariz.

California

*Harvard School, North Hollywood, Calif.

GIRLS

(Province of New England)

Connecticut

*Rosemary Hall, Greenwich, Conn.

*St. Margaret's School, Waterbury, Conn.

Massachusetts

*St. Anne's School, Arlington Heights, Mass.

New Hampshire

*St. Mary's-in-the-Mountains, Littleton, N. H.

Vermont

*Rock Point School, Burlington, Vt.

(Province of New York and New Jersey)

New Jersey

*St. Anna's School, Ralston, N. J.

*St. John the Baptist School, Mendham, N. J.

St. John's School, Mountain Lakes, N. J.; 1909; head, Mrs. Theresa L. Wilson; pupils, 98; faculty, 20; day; ages 5-19; grades, kindergarten-12; tuition, \$125 to \$375; general and college preparatory; academic discipline; accredited, St. of N. J.

*St. Marguerite's Home School, Ralston, N. J.

St. Mary's Hall, Burlington, N. J.; 1837; head, Florence Lukens Newbold; chaplain, Rev. William L'A. Rice; pupils, 120; faculty, 18; day and boarding; ages 6-18 day, 8-18 boarding; grades 1-12; tuition, boarding, \$1200; day, \$150 grades 1-6; \$250 grades 7 and 8; \$300 grades 9-12; college preparatory and general; special emphasis, individual attention, small classes, homelike atmosphere, Christian influence; accredited, Middle States Assn. of Sec. Schools and Colleges, St. Dep't. of Ed.

New York

Cathedral School of St. Mary, Garden City, N. Y.; 1877; head, Marion Reid Marsh; chaplain, Edward Maxwell; pupils, 250; faculty, 35; country day with boarding department of 65; ages, day, 3-19; boarding, 10-19; grades, nursery to college; tuition, day, \$150 nursery; \$250 primary; \$400 elementary; \$500 high school; boarding, \$1350; college preparatory; music, art, dramatics; accredited, Middle Atlantic States Assn., and N. Y. Regents.



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A view of the campus.

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Michigan



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MALCOLM KENNETH GORDON,
Headmaster

GARRISON-ON-HUDSON, NEW YORK



ANNIE WRIGHT SEMINARY: Swimming in the indoor pool.

*Mary Warren School, Troy, N. Y.

St. Agnes' School, Albany, N. Y.; 1870; head, Blanche Pittman; pupils, 230; day and boarding; ages 10-18; grades 8-12; tuition, \$1200 boarding; \$200 to \$375 day; college preparatory and general; art, music; accredited, Middle States Assn.

*St. Faith's School, Saratoga Springs, N. Y.

St. Mary's School, Peekskill, N. Y.; 1868; head, Sister Mary Regina, CSM; chaplain, Rev. George F. Collard; pupils, 80; faculty, 15-19; boarding; ages 12-18; grades 8-12; tuition, \$1200; there is a sliding scale of fees; general and college preparatory; wholesome, simple living, sound religious teaching, high academic standards; accredited, Middle States Assn.

(Province of Washington)

District of Columbia

*National Cathedral School, Mount St. Alban, Washington, D. C.

Maryland

*Hannah More Academy, Reisterstown, Md.

Virginia

*Chatham Hall, Chatham, Va.

*St. Anne's School, Charlottesville, Va.

*St. Catherine's School, Richmond, Va.

St. Margaret's School, Tappahannock, Va.; 1920; head, Mrs. M. L. Craighill; chaplain, Rev. W. G. Pendleton; pupils, 94; faculty, 9; day and boarding; ages 13-19; grades, high school; price range, \$820; college preparatory; accredited, Va. St. Bd. of Ed.

Stuart Hall, Staunton, Va.; 1843; head, Mrs. William T. Hodges; chaplain, Rev. J. Lewis Gibbs; pupils, 150; faculty and staff, 29; day and boarding; grades 9-12; tuition, \$1000 boarding; \$200 day; college preparatory; general and fine arts; accredited, So. Assn. of Coll. and Sec. Schls.

(Province of Sewanee)

Kentucky

Margaret Hall School, Versailles, Ky.; 1898; head, Sister Rachel, OSH; chaplain, Rev. Felix L. Cirlot; pupils, 70; faculty, 17; day and boarding; ages 6-18; grades 1-12; tuition, day \$60 to \$180; boarding \$800; college preparatory; academic, music, self-help; accredited, So. Assn. of Coll. and Sec. Schls.

Mississippi

All Saints' Episcopal College, Vicksburg, Miss.; 1908; head, Rev. W. G. Christian; chaplain, same; pupils, 103; faculty, 22; day and boarding; ages 13-19; grades, 9 through sophomore college; tuition, boarding \$800; day, \$150 high school; \$175 college; college preparatory; academic in high

school; liberal arts, fine arts, home economics, and secretarial science in college; accredited, Miss. St. Dep't. of Ed., So. Assn. of Sec. Schls. and Coll.

North Carolina

*St. Mary's School and Junior College, Raleigh, N. C.

Tennessee

*St. Mary's Episcopal School, Memphis, Tenn.

*St. Mary's School for Girls, Sewanee, Tenn.

(Province of the Midwest)

Michigan

*Kingswood School, Cranbrook, Bloomfield Hills, Mich.

Wisconsin

Kemper Hall, Kenosha, Wis.; 1870; head, Mother Mary Ambrose; chaplain, Rev. Parker C. Webb; pupils, 125; faculty, 19; with staff, 30; day and boarding; ages 11-19; grades 7-12, possibly also 6; tuition, boarding \$1100; day \$300; college preparatory; accredited, Univ. of Wis.

*St. Anne's School, Lake Geneva, Wis.

(Province of the Northwest)

Iowa

*St. Katherine's School, Davenport, Iowa.

*St. Monica's School, Des Moines, Iowa.

Minnesota

St. Mary's Hall, Faribault, Minn.; 1886; head, Margaret Robertson; chaplain, Rev. David L. Horning; pupils, 90 boarding, 2 day; faculty, 22; boarding; grades, high school; tuition, boarding, \$1025; clergy and teachers rate, \$750; sisters, \$950; day, \$200; college preparatory; accredited, North Cent. Assn.

Nebraska

Brownell Hall, Omaha, Neb.; 1863; head, Dorothy Calvert Beck; chaplain, Rev. William P. Reid; pupils, 150; faculty, 15; day and boarding; ages 3 1/2-19; grades, nursery to 12; day rates, \$200 to \$350 in an ascending scale; boarding, day rates plus \$725; nursery school day, \$150; boarding, \$200; college preparatory and general; accredited, North Cent. Assn.

South Dakota

*All Saints' School for Girls, Sioux Falls, S. D.

St. Mary's School (Indian Girls), Springfield, S. D.; 1873; head, Miss G. Bernice Holland; chaplain, Rev. James Driving Hawk; pupils, 50; faculty, 5; boarding; ages 6-18; grades 1-12; tuition, \$50 per year; college preparatory; special emphasis, acculturation of the Indian into Amer-

Holderness School Plymouth, New Hampshire

In the heart of the skiing country of New Hampshire, this boarding school for boys offers the standard college preparatory courses, with an emphasis on the study of the social sciences to provide an intelligent background for the building of the post-war world. Our group of 75 gives opportunity for close fellowship between instructors and boys under conditions that promote growth in responsibility. Boys are admitted into each form, beginning with the eighth grade. There is a broad physical training and athletic program.

Detailed information will gladly be sent by the Rector, Rev. Edric A. Weld.

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Bishop's School, La Jolla, Calif.; 1909; head, Caroline S. Cummins; chaplain, Rev. Hugh Montgomery; pupils, 145; faculty, 22; day and boarding; ages 11-18; grades 7-12; tuition, boarding, \$1400; day, \$300, grades 7 & 8; \$400, grades 9-12; college preparatory and general; piano, art, dramatics, typing; accredited, Univ. of Calif., and Calif. Assn. of Ind. Schls.

Girls' Collegiate School, Claremont, Calif.; 1892; refounded, 1934; co-principals, Muriel Sait and Mary A. Edwards; pupils, 56; faculty, 12; day and boarding; ages 11-19; grades 7-12; tuition, boarding, \$1200 grades 7-9, \$1300 grades 9-12; day, \$250 grades 7-9, \$300 grades 9-12; college preparatory; special emphasis, cultural values, music, art, drama; accredited, Univ. of Calif.

*Palmer School for Girls, Walnut Creek, Calif.

Honolulu

*St. Andrew's Priory, Emma Square, Honolulu.

Oregon

St. Helen's Hall, Portland, Ore.; 1869; head, Gertrude Houk Fariss; chaplain, Rev. Leonard Wolcott; pupils, 415; faculty, 25; day and board-

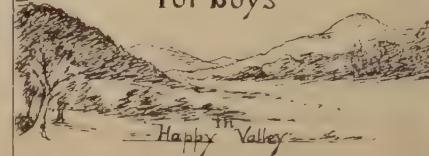
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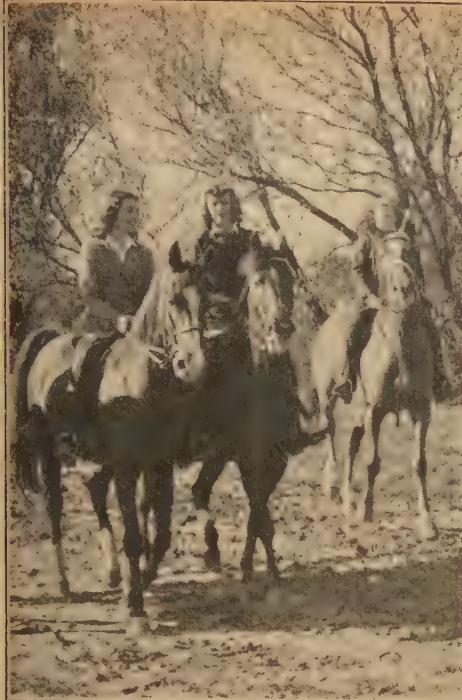
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St. Paul's School for Girls, Walla Walla, Wash.; 1872; head, Hedwig Zorb; chaplain, Rev. William A. Gilbert; pupils, 54; faculty, 11; boarding; ages 11-18; grades 7-12; tuition, \$775; college preparatory; general; accredited, Northwest Assn. of Sec. Schls.

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*St. Agnes' School, Alexandria, Va.

*St. Paul's Polytechnic Institute, Lawrenceville, Va. (Colored.)

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Gaudet Normal and Industrial School, New Orleans, La.; head, Rev. James W. Temple; chaplain, same; pupils, 160; faculty, 8; day and boarding; ages 18-18; grades 9-12; tuition, \$38.50 day; \$142 boarding; college preparatory; emphasis on Christian citizenship; accredited, Dep't of Ed., St. of La.; affiliated with the Amer. Ch. Inst. for Negroes.

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Okolona Industrial School, Okolona, Miss.; 1902; head, W. Milan Davis; chaplain, Rev. S. W. Foster; pupils, 150; faculty, 18; day and boarding; ages 13-30; grades 9 through sophomore college; tuition, day, \$2.50 per month; boarding, \$13.50 per month; junior college and high school;



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Trinity College, Hartford, Conn.; 1823; head, G. Keith Funston; chaplain, Rev. Dr. Arthur Adams; students, 575 for fall registration; faculty, 40; day and boarding; liberal arts; accredited, Assn. of Am. Colleges.

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Bishop Clarkson Memorial, Omaha, Neb.; 1889; head, Cecelia Meister; chaplain, Rev. Max Roberts; pupils, 9; faculty, 15; tuition, \$225 for 3 years; accredited, N.S.N.A.

Church Home and Hospital School of Nursing, Baltimore, Md.; 1895; head, Miss Jane E. Nash, R.N.; chaplain, Rev. Robert W. Dickerson; pupils, 153; faculty, 19; tuition, \$100 equipment fee for 3-year course; accredited, Md. St. Bd. of Examiners of Nurses.

Norton Memorial Infirmary School of Nursing, Louisville, Ky.; 1885; head, Mr. Arden E. Hardgrove; chaplain, Rev. Ralph D. Bonacker; pupils, 105; tuition, \$200 for 3 years; full maintenance given without charge; accredited, Ky. St. Bd. of Nurse Examiners.

St. Luke's Hospital School of Nursing, Denver, Colo.; 1892; head, A. Faith Ankeny; chaplain, Rev. Canon Harry Watts; pupils, 125; faculty, 18; tuition, \$225 for first year; \$72.50 second and third years; accredited, Colo. St. Bd. of Nurse Examiners.

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St. Luke's Hospital School of Nursing, Racine, Wis.; 1906; head, Olga M. Jordheim, R.N.; chaplain, Rev. Alexander Simpson; pupils, 86; faculty, 5; tuition, \$300 for 3 years; accredited, St. Bureau of Nursing Ed.

St. John's Hospital School of Nursing, Brooklyn, N. Y.; 1896; head, E. Reid Caddy; chaplain, Rev. Henry Wellman; pupils, 44; faculty, 4; tuition, \$100; books, \$25; uniforms, \$125 for 3 years; accredited, N. Y. St. Bd. of Nurse Examiners.

St. Margaret Memorial, Pittsburgh, Pa.; 1910; head, Mildred McCollough; honorary chaplain, Bishop Pardue; pupils, 55; faculty, 8 exclusive of department heads; no tuition; cost of books, uniforms, etc., \$237; accredited, Pa. St. Bd. of Nurse Examiners.

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SEMINARIES

PDS Welcomes New Dean

The Philadelphia Divinity School held a dinner on April 29th to welcome the Rev. Frank Dean Gifford, who assumed his duties as dean of the school on May 1st.

Bishop Hart in his address expressed the confident hope that the Philadelphia School will become a place where bishops will be eager to send men and women to be trained as Church leaders.

He also stressed the advantage of having at the head of a theological seminary a man who is not only a scholar, but who has had at least ten years pastoral experience. Dr. Gifford has been a missionary in Japan, and for the last 23 years he has enjoyed a successful rectorship at St. Thomas' Church, Mamaroneck, N. Y. He comes from a line of clergymen, his father and grandfather having been in Holy Orders.

Dr. Thomas S. Gates, chairman of the board of trustees of the University of Pennsylvania, who was a member of the committee which selected Dr. Gifford as dean, in introducing him, emphasized the special qualifications of Dr. Gifford as an educator. Early in his ministry he served

(Continued on page 36)

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Post Easter 'Reflections

Casting our hearts and minds back over the Lent which we all have just experienced, doesn't it seem to you that two great spiritual elements emerge? They are Discipline and Devotion. To us, these two elements form the greater part of the whole fabric of Lenten observance, and without them, Lent is just something to talk about.

But, discipline is unpopular in America in these latter years. Everyone wants to do what they want when they want, and brook no checking of their desires, and where you find personal discipline lax, you almost always find a greatly lessened devotion to Our Blessed Lord. Perhaps very few people's lives react well under legal or enforced discipline, and truly all our laws and statutes are openly violated or evaded by even so-called respectable citizens. What's wrong with discipline, then? All thinking people know that without it, life here would be worse than anarchy.

Perhaps the secret lies in SELF-IMPOSED discipline, an ordering of one's life after an idealized pattern, and taken on because of love. Let's see how THAT would work. A run-of-the-mill Episcopalian comes up to Lent still wanting what he wants when he wants it, but some good parish priest introduces him more intimately to Our Blessed Lord Jesus Christ, and the love for Jesus fans into a flame. Then what? Well, when one loves, one follows, one seeks earnestly to please the beloved, one yearns to prove one's depth of affection, and that with Jesus means living out His expressed will for the lives of His followers. As devotion grows, so, too, does the discipline, until the lover of Jesus Christ finds himself living on an entirely different and higher plane, living under conditions of spiritual and physical discipline never before dreamed of, and all of it self-imposed because of love.

Now, did you find Jesus Christ this Lent as never before, perhaps? Are you

truly and fully enlisted in "that Holy Fellowship"? Are your meetings with Him in Holy Communion becoming unspeakably precious to you? Well, then, for God's Own sake, for the sake of your Church, for the sake of those who love you, and for your own sake, don't start the usual slump that so many of us get into immediately Lent is over. It is tragic to see our people building up a little peak of merely forty days of religious discipline and devotion, and then dropping it all like hot-cakes, and reverting to their old worldly and not too commendable ways of living. If that is all Lent does for us, we'd better drop it. If that is the limit of our depth or strength of devotion to Jesus, perhaps we are in the wrong church, even if a lot of us were born into it. Being born into The Church, just because our parents were Episcopalians, doesn't either make us a basic Episcopalian or a good one. Perhaps we really belong in some denomination that does not require as much from us as does ours. Perhaps a bit of hard thinking may reveal to us that we are complying with very little, really, that our Church requires of Her adherents. Where does that leave us? Well, it leaves us facing a parting of the ways. If Lent hasn't taught us to stop this playing with forty days of discipline, and then after Easter throwing it all overboard for another year, then we singularly have "missed the boat" and the weight of the teaching of all these years has gone over our heads, and we've lost our golden opportunity of getting close to Jesus Christ.

But we are greatly encouraged. We are seeing more men than ever finely looking toward Jesus, talking simply and naturally about Him, and we find them in those parishes which have gone "all out" for Jesus, and, like good food, to find such parishes, just you follow where the men go. It's a never failing sign.

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(Continued from page 34)

as president of St. Paul's College, Tokyo he has also been chairman of the department of religious education in the diocese of New York, and an examining chaplain of that diocese.

Dr. Gifford responded with a modest statement of some of his ideals and purposes for the school.

UNIVERSITIES

Sewanee Head Leads Conference Of Southern Universities

Dr. Alexander Guerry, vice-chancellor at the University of the South, Sewanee, Tenn., has been named to lead the Southern University Conference. Representatives of the colleges which make up the conference chose Dr. Guerry as their president at the annual meeting held in April.

Other officials who were elected at the meeting were Dr. Raymond R. Paty, president of the University of Alabama, and Dr. Charles E. Diehl, president of Southwestern University. On the executive committee are Dr. Umphrey Lee, president of Southern Methodist University; Dr. H. W. Caldwell, president of the University of Georgia; and Dr. Rufus Harris, president of Tulane University.

TRAINING SCHOOLS

Missionaries at St. Faith's School

During the current academic year, the New York Training School for Deaconesses and Other Church Workers has had as members of its household missionaries



Gustafson.

MISSIONARIES AT ST. FAITH'S: Left to right, front row, Deaconess Kate Sibley Shaw and Deaconess Katherine Putnam; rear row, Miss Nellie McKim, Deaconess Elsie W. Riebe, and Miss Elda J. Smith.

of note. Some have made short visits; others have lived at St. Faith's House throughout the year. One, Deaconess Evelyn Ashcroft, completed her preparation, begun in Japanese internment camps, and was set apart as a deaconess in January.

Among the missionaries are Deaconess Kate Sibley Shaw, rescued from Los Banos by the American army, Deaconess Katharine Putnam, Deaconess Elsie W. Riebe, Miss Elda J. Smith, and Miss Nellie McKim, who was released from Bilibid Prison by General MacArthur. All these missionaries except Deaconess Shaw, who is retiring after many years of distinguished service, are returning to their fields: Deaconess Riebe, Deaconess Putnam, Deaconess Ashcroft, and Miss Smith to China; and Miss McKim to Japan.

SECONDARY

Old Shads' War Record

More than one-third of all the known living graduates and former students of Shattuck School, Faribault, Minn., served in the armed forces during World War II, according to a preliminary survey report just released by the Rev. Joseph M. McKee, secretary of the Old Shads' Association. According to incomplete records in the files, 58% of the 971 servicemen listed were officers. The casualty list totals 60.

The army drew a total of 735 Old Shads of which 65% were officers. Seven of the officers held ranks as generals, four as major generals, and three as brigadier generals. Forty men from Shattuck, of whom 16 were officers, served in the marine corps. The navy list totals 193 alumni, 43% of whom held commissions.

Margaret Hall and the Atom Bomb

Schools for young ladies no longer place major emphases on only the fine arts of domesticity, as evidenced by the activities of the students at Margaret Hall, Versailles, Ky. The latest venture into the current events situation was provoked by President Truman's speech in Fulton, Mo. Atomic energy and the atomic bomb became the center of correlated class activities. This timely topic was considered from the historical standpoint in history classes, from the scientific standpoint in science classes, and from the ethical and psychological standpoint in Christian doctrine classes.

The faculty and students of Margaret Hall family decided to make a study of the facts underlying the present crisis and from these facts draw conclusions as to what course of action could be followed by individuals and nations. A definite procedure was decided upon. All available literature was assembled that might help in a study of the atomic bomb and its importance in the present international situation. The chemistry class was asked to explain the theory upon which the atomic bomb is based. The history department agreed to give its conclusions upon the international control of atomic energy, and

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**ANNUAL MEETING
AND ADDRESS**
at 1:30 P.M.

The Superior General Presiding

the Christian doctrine classes undertook to present the Christian attitude toward the atomic age.

After two weeks of study and discussion, sisters, faculty, and students assembled in the study hall to hear the reports. First to report was the chemistry class. Complete with charts, the report was explained in true scientific fashion. Next to report was the history department. The subject was studied in classes of ancient, modern, United States, and English history with a view to two alternatives, the



REPORTS ON THE ATOM: *History, science, ethics, psychology, and Christian doctrine were all considered.*

prevention of war or the outlawing of the atomic bomb as a weapon of war. Their conclusions were as follows: (1) It is now impossible to have war without using the atomic bomb. (2) An international government with real authority is the logical solution, but the nations are not ready for a world government, so, (3) We must make the UN work and as soon as possible transform it into something more nearly perfect.

The closing period was turned over to the classes in Christian doctrine. The Old Testament class, which attempted to understand the way in which Hebrew prophets would have faced the idea of world destruction, gave their conclusion: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear." Students of the Life of Christ concluded that man should not be afraid, as Christ has shown him the way through death. The class in ascetic theology concluded the discussion with an appeal for a "Spiritual World Community," where people must have an understanding of each other, honesty in dealing with other groups, and co-operation and loyalty to a common purpose.

Margaret Hall girls have taken this last point as the starting ground in their individual lives. They conclude that they must strive to overcome prejudice in themselves and to develop an understanding of all people.

This program of the study of the atomic bomb and its significance is but one of the progressive measures adopted unanimously by students and teachers at Margaret Hall. Young ladies of today are the citizens with responsibility of tomorrow.

St. John's to Attend Virginia Drill Meet

St. John's Military Academy, Delafield, Wis., has been invited to send a picked drill squad to take part in the Charlottesville Invitational Drill competition at Charlottesville, Va., May 17th. The competition is being sponsored by an American Legion post and will take place at the University of Virginia.

Military schools from all over the country have been invited to take part, and each school is to present a squad consisting of 12 men plus the cadet officer who will command it.

The success of this invitational drill is dependent upon the present conditions restricting railroad travel reservations. Schools located at great distances are confronted with two transportation problems, travel to Virginia, and if that is possible, the problem of getting back. St. John's is making all plans for the squad to attend the drill in the hope that suitable arrangements can be made.

St. Helen's Hall Formulates Sacred Studies Program

In the belief that the Church school has a very special obligation in the field of religious education, St. Helen's Hall, Portland, Ore., is planning a program in which the sacred studies will become an integral part of the curriculum, rather than an isolated course. To this end, particular attention is being devoted to a correlation with the social studies.

The study of the development of religious thought in America will parallel the course in United States history in the seventh grade. The eighth grade will study the lives of the saints in such a way as to fit those lives into the historical framework provided by the course in history.

In high school the same correlation will continue with the freshman studying the Old Testament, the sophomores the New Testament, but with increased perspective. The juniors will study Church history, placing special emphasis upon the American phase of its development. The senior course in practical Christianity will attempt to give religious experience an everyday application to the problems of the modern world, in line with the course in socio-economics.

The junior college freshmen will be offered a course in comparative religions, in order to provide the student with a means of understanding and desiring to overcome world differences which arise from religious causes.

In the method of presentation there is to be a more definite effort to make religious education interesting and meaningful to every student. The lecture method will provide an opportunity for training in taking class notes. In developing each course, very little of the onerous "homework" will be required. At the same time, a worth-while year project is to be planned for every student on an individual basis. Religious writings will be considered from historical, literary, philosophical, as well as the purely religious, points of view.

NORTH DAKOTA

Bishop Atwill Taken Ill

Bishop Atwill of North Dakota was taken ill on April 6th and is under the care of his physician who has ordered a cancellation of his appointments and a complete rest for the next three months.

NORTH CAROLINA

Easter Resurrection Dramas

The music for the medieval Easter dramas, prepared from ancient manuscripts by Dom Anselm Hughes, OSB, a priest of the Church of England and a world authority on early music, was given at the Chapel of the Cross, Chapel Hill, N. C., on Easter. These "plays were first given in the time of Charlemagne . . . and the ones presented at Chapel Hill date from varying periods between 923 and 1400. The first occasion of presenting these plays [in the United States] was in 1941 when they were given in the Chapel of the Cross and in the National Cathedral in Washington," according to the folder giving a program of the plays.

The program this year was the second such production in America. The Chapel of the Cross is the parish church on the campus of the University of North Carolina.

The plays were named for the places where the manuscripts were preserved. The performance was in the original Latin

and the audience was given a translation in order the better to follow the plays. Originally these plays were produced as a part of the regular church service and "were offered in praise of Him who rose from the dead for our salvation."

Prominent among those taking part were the rector, the Rev. David W. Yates; the college chaplain, the Rev. R. Emmet Gribbin, Jr.; and Dr. Urban T. Holmes of the faculty of the University of North Carolina, who organized and directed the choir and cast for the plays. Dom Anselm Hughes sent the transcriptions of the music from the manuscripts, assisted in the final arrangements the last day, and was expositor at the time of the presentation.

On Low Sunday the plays were produced at St. Paul's Church, Winston-Salem, where the Rev. James S. Cox is the rector.

PENNSYLVANIA

Lectures on Psychiatry, Marriage

The department of Christian Social Relations of the diocese of Pennsylvania, through its committee on mental health, arranged a series of lectures for the clergy by Dr. Edward M. Burn of the Institute of the Pennsylvania Hospital. The lectures will be given at the Philadelphia Divinity School on five Thursday evenings, which began May 2d. Dr. Burn, a Churchman, spent a number of years in the Far East before studying medicine, first as an

THE LIVING CHURCH RELIEF FUND AUDIT

May 1, 1946:

Mr. Peter Day, Executive Editor,
THE LIVING CHURCH, Milwaukee, Wisconsin.

Dear Sir:

We have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH, a weekly publication, to ascertain that all recorded donations received during the year ended December 31, 1945, were distributed according to the wishes of the individual donors as published in THE LIVING CHURCH. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgments of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in THE LIVING CHURCH, as having been received during the year ended December 31, 1945, were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

Donations received, as published in THE LIVING CHURCH in the year 1945	\$ 5,413.77
Less—Amount distributed in 1946	580.20
Donations received and distributed in the year 1945	\$ 4,833.57
Donations received and distributed from November 1, 1944, to December 31, 1944, as reported in our letter of April 9, 1945	438,437.45
Total to December 31, 1945	\$443,271.02

NOTE: The donations in 1945 do not include a donation of £1 received in 1945 which was mailed direct to a donee in England.

No charge was made against the donations collected for expenses incurred by Morehouse-Gorham, Inc., in the collection and distribution of the funds.

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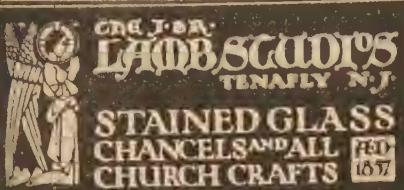


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engineer, and then as a lay missionary. He interned at the Episcopal Hospital in Philadelphia. During the war he was in the army in the capacity of psychiatrist.

A group of young people from several parishes also planned four meetings for the discussion of marriage in St. Elizabeth's Church, Philadelphia, which began May 5th. The leaders are Dr. H. Curtis Wood, obstetrician at the Episcopal Hospital; Dr. Herbert S. Gaskill, psychiatrist at the Hospital of the University of Pennsylvania; and the Rev. Walter C. Klein of the staff of St. Mark's Church. Young people, married and unmarried, between the ages of 17 and 30 will be welcome. Bishop Hart has given his approval of the meetings.

CANADA**First Open Session Held
By Council of Churches**

The Canadian Council of Churches had its first "open" session on Sunday evening, April 28th, in Maple Leaf Gardens, Toronto's famous sports palace. Sixteen thousand attended the service; those who were unable to enter the building took part in the service and heard the sermon by the use of speaker systems installed in near-by churches.

The Primate of Canada, the Most Rev. Derwin T. Owen, was assisted by Dr. Arnup, the Moderator of the United Church of Canada. The lesson was read by Dr. McGillvary, the Moderator of the Presbyterian Church.

Professor McCracken of McMaster University (Baptist), Hamilton, Ont., was the preacher. His theme was the "Common Faith of Protestantism." Newspapers in Toronto gave prominence to his statement, "There are no cardinal issues that separate us." Dr. McCracken has been elected the successor to the Rev. Harry Emerson Fosdick at Riverside Church, New York.

Because evening services are still an institution in Toronto, Archbishop Owen suggested that such services be cancelled and that each Anglican congregation be represented at the rally. Many parishes complied with his suggestion, but a fair minority, not all of one school of thought, had their usual evening service.

WEST TEXAS**20 Adults Receive Baptism**

Among the 111 persons presented to Bishop Jones of West Texas by the Rev. James Wilson Hunter, rector of St. Mark's Church, San Antonio, 20 adults also received Baptism. These 20 persons assumed Church membership for the first time, not merely transferring from another religious body.

This class presented for Confirmation on Palm Sunday was one of the largest in the history of the parish and was equally divided between children and adults. Mr. Wilson has been rector of St. Mark's Church since January.

COMING EVENTS

May

4. Convention of Bethlehem, Wilkes-Barre, Pa.; Fond du Lac, Fond du Lac, Wis.; Montana, Helena; New York, New York; Newark, Newark, N. J.; South Carolina, Orangeburg; Southern Virginia, Williamsburg, Va.; Western North Carolina, Waynesville, N. C.

4-15. Convention of Delaware, Claymont; Iowa, Mason City; Kentucky, Paducah; Lexington, Lexington, Ky.; Southwestern Virginia, Staunton, Va.

4-16. ACU conference, Los Angeles.

5. Convention of East Carolina, Wilmington, N. C.; Eau Claire, Eau Claire, Wis.; Maine, Portland; Virginia, Richmond; Western Massachusetts, Worcester; ACU conference, San Francisco.

5-16. Convention of Southern Ohio, Cincinnati; Springfield, Champaign, Ill.

CLASSIFIED

ANNOUNCEMENTS

Died

MACK—Louise Van Tuyl, wife of the Rev. Albert P. Mack, Rector of St. John's Parish, Marion, North Carolina, entered into Life Eternal on Tuesday in Easter Week, April 23d. R.I.P.

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Previously acknowledged	\$2,381.07
Easter collection, St. Philip's Church, Brevard, N. C.	110.83
Woman's Guild Auxiliary, Trinity Church, Wheaton, Ill.	100.00
St. James-by-the-Sea Church, LaJolla, Calif.	75.50
"In Memory of A.E.W. and J.E.W."	50.00
St. James' Church Service League, Wichita, Kans.	20.00
"In Memory of M."	10.00
P. W. Durkee	10.00
"A Friend"	8.00
Mrs. J. H. Klaren	5.00
Miss Gwen Wigley	5.00
Anonymous	5.00

\$2,780.40

Children in France

Previously acknowledged	\$4,379.18
Mrs. Edw. Mohr	8.00
Young Women's Service League, St. Paul's Church, Burlington, Vt.	8.00
Anonymous	5.00
St. James' Church Service League, Wichita, Kans.	5.00
"In Memory of Karl"	2.00

\$4,407.18

Chinese Children

"In Memory of A.E.W. and J.E.W."	\$ 50.00
"In Memory of Frances Sheppard"	10.00
"A Friend"	8.00
St. James' Church Service League, Wichita, Kans.	5.00
Anonymous	5.00

\$ 78.00

Philippine Relief

St. James' Church Service League, Wichita, Kans.	\$ 5.00
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CHANGES

Appointments Accepted

The Rev. Gilbert M. Armstrong, rector of Grace Church, Jamestown, N. Dak., is now also serving St. Mark's Church, Oakes, and St. Mary's Church, Guelph.

The Rev. Joseph T. Boulet, who was ordained to the diaconate last March, is now in charge of St. Peter's Church, Cass Lake, Minn. Address: Cass Lake, Minn.

The Rev. William E. Brown, formerly rector of St. Alban's Parish, Coleman, Alberta, Canada, will become rector of St. Paul's Church, Pipestone, and priest in charge of St. John's Church, Lake Benton, Minn., effective June 1st. Address: Pipestone, Minn.

The Rev. John J. Hancock, formerly vicar of St. John's Mission, Porterville, Calif., is now curate of St. Mark's Church, Medford, Ore.

The Rev. Shady Hill, formerly curate of St. Andrew's Church, Ann Arbor, Mich., is now rector of St. John's Church, New Rochelle, N. Y.

The Rev. Morton T. Kelsey, formerly priest in charge of Emmanuel Church, East Syracuse, N. Y., will be assistant to the dean at Trinity Cathedral, Phoenix, Ariz., effective July 7th. Address: 100 W. Roosevelt St., Phoenix, Ariz.

The Rev. Sidney D. Mason, formerly priest in charge of the Church of the Holy Nativity, Pahokee, and St. Martin's Church, Clewiston, Fla., is now priest in charge of St. Mary's Church, Hillsboro, Texas.

The Rev. John D. Mears, formerly in charge of the Church of St. Luke the Evangelist, Roselle, N. J., will be rector of Christ Church, Toms River, N. J., effective May 25th.

The Rev. William R. J. Thomas, formerly a non-

CLASSIFIED

LINENS AND VESTMENTS

CATHEDRAL STUDIOS, Washington and London, linens and materials by the yard. Surplices, albs, altar linens, stoles, burses, and veils. See my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price, \$5.67. Also my Handbook for Altar Guilds. Price, 50 cts. L. V. Mackrile, 11 W. Kirke St. Chevy Chase 15, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

POSITIONS OFFERED

WANTED: Director and Ass't Director for Church Orphanage in Eastern Seaboard city. Salaries: \$1,800 and \$1,500 respectively, plus room and board. 50 children. Must be religious, trained in social service, and, of course, fond of children. State qualifications. Reply Box G-3081, The Living Church, Milwaukee 3, Wisconsin.

HOUSEMOTHER—For Boys Institution. State age and Qualifications, Salary and Maintenance. Reply Box L-3052, The Living Church, Milwaukee 3, Wis.

RECTOR of eastern Parish desires assistant. Young man, Prayer Book Churchman desiring experience in working with young people and Church School. Reply Box H-3073, The Living Church, Milwaukee 3, Wis.

SUPPLY NEEDED for month of August by eastern Parish conveniently located near Boston and New York. Quarters for man and wife. Limited amount of Parish work. Reply Box H-3074, The Living Church, Milwaukee 3, Wis.

CHAPLAIN-TEACHER combination in a small Episcopal School. Complete charge of religious training and instruction in the seventh and eighth grades. Necessary to live on the campus. For application Reply Box J-3080, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

LADY ORGANIST, University teacher and Organist-Director of Episcopal Church in the South, desires substitute organ position for two or three months beginning June 1st, preferably on Long Island or New Jersey. Reply Box A-3082, The Living Church, Milwaukee 3, Wis.

PRIEST available for summer supply, July or August, preferably Wisconsin or northern Illinois. Living quarters for three. References furnished. Reply Box R-3072, The Living Church, Milwaukee 3, Wis.

EXPERIENCED ORGANIST, choirmaster desires change to position near Manhattan. References given. Reply Box M-3076, The Living Church, Milwaukee 3, Wis.

AMERICAN; PROTESTANT EPISCOPALIAN; middle forties; excellent health, integrity, technical training, experience and references, wishes position as Superintendent of Home or School. Reply Box K-3078, The Living Church, Milwaukee 3, Wis.

ACTIVE, RETIRED PRIEST would like some supply work during summer months anywhere in Pennsylvania. Rev. Ernest W. Foulkes, 478 W. Market Street, York, Pa.

REV. ROYAL K. TUCKER, formerly Chaplain (Colonel), USA, is available for locum tenens for three months or more, East of the Mississippi River. Address, P.O. Box 203, Winter Park, Florida.

SUMMER CAMPS

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THE LIVING CHURCH

CHANGES

parochial priest, will be rector of St. John's Church, St. Cloud, Minn., effective May 15th.

The Rev. William G. Woodward, formerly rector of Trinity Memorial Church, Erie, Pa., will be rector of Trinity Church, Lancaster, N. Y., and All Saints' Chapel, Harris Hill, Williamsville, N. Y., effective June 1st. Address: Lancaster, N. Y.

Military Service

Separations

The Rev. John E. Griffiths is now on terminal leave from the Navy as a chaplain and may be addressed at 2106 North Albany Ave., Chicago, Ill.

The Rev. Charles E. Kennedy, formerly a chaplain in the army, is now rector of the Church of

the Messiah, Glens Falls, N. Y. Address: 24 Notre Dame St., Glens Falls, N. Y.

Change of Address

Chaplain Charles W. Adams, a chaplain in the navy, is now chaplain of the Navy Family Chapel, Long Beach, Calif. Address: 335 W. 12th St., Long Beach 2, Calif.

Ordinations

Deacons

Georgia: John Saxton Wolfe, Jr., was ordained to the diaconate at St. Paul's Church, Savannah, by Bishop Barnwell on April 22d. He was presented by the Rev. William H. Brady, and the Rev. Allen Clarkson preached the sermon. The ordinand will continue his studies at General Theological Seminary, New York City.

Priests

South Florida: The Rev. John Durham Wing Jr., was ordained priest by Bishop Wing of South Florida in St. Luke's Cathedral, Orlando, on April 25th. He was presented by the Very Rev. Melville E. Johnson. Bishop Louttit, Suffragan of South Florida, preached the sermon. The Rev. Mr. Wing will continue as fellow and tutor a General Theological Seminary, New York City.

Depositions

The Rev. Joseph H. Chillington, priest, having declared in writing his formal renunciation of the ministry, on April 23d was deposed at his own request by Bishop Nichols of Salina in accordance with the provisions of Canon 59, Section 1, Part 2 and with the advice and consent of the Council of Advice of the Missionary District of Salina.



CHURCH SERVICES



G O TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop; Rt. Rev. Frederick Lehrle Barry, D.D., Bishop Coadjutor

Trinity Church, 1330 First Ave., Watervliet, N. Y. Rev. Ivan H. Ball, Rector Sun.: Masses, 7:30 & 10:45; Daily 9:30; Fri. 7:30 E. P. St. Gabriel's Chapel, 531 5th Ave., Sun. 8:30 (Low)

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

Our Saviour, 1068 N. Highland Ave., N.E. Rev. Roy Pettway, Rector Sun. Masses: 7:30, 9:30, 11:00. Matins, Mass and Vespers daily. Confessions, Sat. 4-5 p.m.

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40 Rev. James Murchison Duncan, Rector Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

St. Bartholomew's Church, 6720 Stewart Ave., Chicago 21 Rev. John M. Young, Jr., Rector Sun.: 7:30, 9, 11, 7:30 Others Posted

LOS ANGELES—Rt. Rev. W. Bertrand Stevens D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave. Rev. Neal Dodd, D.D. Sunday Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans Rev. Alfred S. Christy, B.D. Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit Rev. Clark L. Attridge Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis Rev. W. W. S. Hohenschild, Rector Sun.: 8, 9:30 and 11 a.m.; Wed.; H. C. 10:30 a.m. Other services announced

Trinity Church, 616 N. Euclid, St. Louis

Rev. Richard E. Benson, Rector Sundays: Masses 7:30 and 11 a.m. First Sundays: 9 a.m. only

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York Sun.: 8, 9, 11 Holy Communion: 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15) Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

The Church of the Ascension Fifth Avenue and 10th Street, New York Rev. Roscoe Thornton Foust, Rector Sun.: 8, 11, 4:30, 8 p.m. Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday) This church is open all day and all night

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols Sun.: 8, 10 (H. C.), 11 M.P. and S., 9:30 Ch. S.: 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H. C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.

Rev. Geo. Paull T. Sargent, D.D., Rector Sun.: 8 a.m. Holy Communion; 11 a.m., Morning Service and Sermon; 4 p.m. Evensong. Special Music

Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 n.

St. Mary the Virgin, 46th St. between 6th and 7th Aves., New York

Rev. Grieg Taber Sun.: Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roelof H. Brooks, S.T.D., Rector Sun.: 8, 11 a.m. and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner Transfiguration, One East 29th St., New York Rev. Randolph Ray, D.D. Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

NEW YORK—(Cont.)

Trinity Church, Broadway and Wall St., New York Rev. Frederick S. Fleming, D.D. Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York Daily: Morning Prayer & Holy Communion, 8 a.m.; Choral Evensong Monday to Saturday, 6 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart D.D., Bishop

St. Mark's Church, Locust Street, between 16th & 17th Streets

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B. Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evening Song & Instruction, 4 p.m.

Daily: Matins 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m. Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.

Rev. Lauriston L. Scaife, S.T.D., Rector; Rev. Philip M. Brown; Rev. Francis M. Osborne Sundays: 8, 9:30, 11 a.m. and 8 p.m. Holy Communion: Fri., 10, Saints' Days, 10 a.m.

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson, D.D., Bishop

St. Michael and All Angels, 3612 Reading Rd., Avondale, Cincinnati

Rev. Benjamin R. Priest, Rector Masses: Sun. 8 & 10:45 (High); Mon., 10; Tues. 7:30; Wed., 9:30; Thurs. & Fri., 7:30; Sat. 12; Holy Days: 6:30 & 10. Confessions: Sat. 4:30-5:30 & 7-8 p.m.

SPRINGFIELD—Rt. Rev. John Chanler White D.D., Bishop

St. Paul's Pro-Cathedral, Springfield Very Rev. F. William Orrick, Rector and Dean Rev. Gregory A. E. Rowley, Assistant

Sunday: Mass 7:30, 9:00 and 11:00 a.m. Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge Sun. Masses: 7, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily: 7; Extra Mass Thursday at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

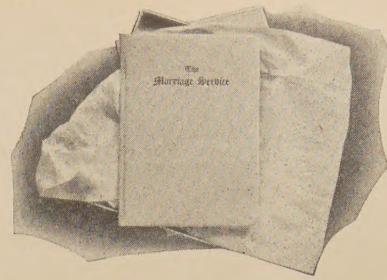
Church of the Epiphany, Washington Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnall, Litt.D. Rev. F. Richard Williams, Th.B. Sun.: 8 H. C.: 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E. P.; 1st Sun. of month, H. C. also a 8 p.m. Thurs. 11 a.m. and 12 noon H. C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M. A., Dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, Canon Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30; Wed.: 1

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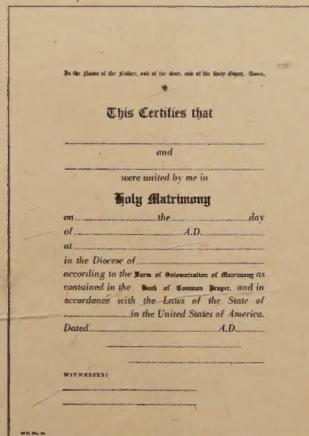
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